

Quarterly Transactions of the British College of Psychic Science.

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Vol. III.—No. 3.

October, 1924.

EDITORIAL NOTES.

WE give in this issue a short account by Miss Dallas of the Oxford Conference on Science and Religion. One subject of outstanding interest discussed was that of miracles as viewed by Science and the Church. Perhaps there is no subject as to which a clear view is more desirable at the present time. In this connection we need a precise definition of the terms "miracle" and "the supernatural."

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One of the clerical speakers at the Conference pointed out that many people cling tenaciously to the miraculous to justify their belief in the direct intervention of God in human affairs. This attitude suggests that Divine wisdom is deemed incapable of providing for all emergencies in a natural way and is sometimes—to use a common phrase—taken by surprise. The "supernatural," according to this speaker, describes an element in our religion which is fundamental in value and indispensable. "Some," he says, "hold the view that if certain psychical powers attributed to particular persons were actually historical, they must have been supernormal; but it would seem more correct to say that, if historical, then the natural endowment of man was more rich and diversified than it had been imagined before these powers were recognized."

* * * * *

"A miracle," says Rev. J. C. Hardwick, "is, for the New Testament writers, an exceptional event attracting attention to the personality of a great man; helping to authenticate his message and to create reverence for his person. It is, for them, an event which creates faith, and probably it is historically true that the New Testament miracles seemed simple enough to those who performed them, while for those who saw them they were clear

evidence of the Power of God or—in certain cases—of Beelzebub. New Testament writers could not have regarded miracles as a breach of natural law, for the simple reason that in their day the existence of natural laws was hardly yet recognized. A miracle was merely an unfamiliar event, attributed to spiritual powers. It involved no breach of law, for there were no laws to break. Its essence lay in its strangeness.”

* * * * *

It is in the writings of St. Thomas Aquinas that we first find the miraculous regarded as being contrary to, or outside of, created Nature.

It becomes with him a *supernatural* event, in the sense of a direct interposition of Divine Power causing a breach in the continuity of Nature's working. This view has prevailed in the Church, which has thus placed the *supernatural* in a category quite apart from the *natural*. It is a view strongly represented in the Church to-day, and has done more, we think, than anything else to impose a barrier between the acceptance by the clergy at large of the modern manifestations of psychic powers as parallel to the New Testament happenings. Many clergy hotly deny that there is any parallel whatsoever between these modern “miracles” and those of the apostolic and sub-apostolic period. They cannot accept a scientific view of the miraculous. So we find them either, like the Vicar of Glastonbury, condemning spiritualism and all its works as “witchcraft”; or else flying to that refuge of the destitute, “the sub-conscious mind” as the source of all.

* * * * *

Science cannot admit an incalculable factor which would stultify and render abortive all her methods of research. Thus Science must declare against the *supernatural*, against miracle in the Thomist sense. But with the increase of scientific habits of thought in the world, can we wonder that in the so-called “orthodox” sense of the word, the belief in miracle has declined? What, however, the Church accepts as orthodox is not the orthodoxy of apostolic times, and from the “orthodoxy” of the Middle Ages, our priesthood has now in a great measure fallen away without having the will or knowledge to regain that truer conception of miracle based on an extended faculty of the psychic nature of man as a channel for the operation of the higher, the Divine, Mind.

* * * * *

An ecclesiastical hierarchy, jealous of its privileges, will always repudiate the spontaneous exercise of prophetic and other allied gifts by those outside clerical orders. Thus the Church will prefer to accept miracle in the Thomist sense as being independent of any exercise of human knowledge or faculty, and would keep her flock under spiritual and moral constraint, subject to her authority as the ministrant of grace.

The need to-day of "miracle" as a creator of faith in the minds of men is perhaps more urgent than ever. An intellectual materialism—the offspring of long antecedent causes—pervades official religion. This "dryness" offers no nutrient food for the doubting mind. Hence the miracles of spiritual and psychical manifestation are again with us, for the revival of faith, in a time when, in the true and ancient sense of the word, Faith has well-nigh perished.

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"The Quarterly Transactions of the British College of Psychic Science" is no doubt a rather lengthy title, though in its abbreviated form "Psychic Science," it is better known and less tedious to quote. It has been reserved for our august contemporary Journal of the S.P.R. to discover a yet more compact and convenient title for our magazine, namely "*Elsewhere*." This title has a choice savour of mystery suggestive of "other world" conditions. Should we ever seek a new appellation, we might consider this. We are glad if it simplifies matters for our friends at Tavistock Square, and beg to assure them that we shall endeavour to appreciate the delicacy of feeling that has prompted them to allude to our published work under so simple and expressive a title. We quote their comment:—

"The May number of the "Journal of the American S.P.R." contains a full report by one of our members, Mr. Harry Price, of his investigation of the mediumistic faculties of the young lady known as Miss Stella C——. Part of his results have already been printed *Elsewhere*, but the present report contains a full record of each sitting, and constitutes Mr. Price's complete account of his investigations."—*S.P.R. Journal*. July, 1924. p. 297.)

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Under the title "A Treasure of Christendom" we reprint a strong leading article which appeared in the "Morning Post" of July 14 last on the subject of Glastonbury Abbey, together with correspondence ensuing. This is not yet complete, as no doubt a full opportunity will be given the Trustees of the Abbey and the Council of the Somerset Archæological Society to make such defence as they are able. Your Editor's detailed endorsement of the charges is in the hands of the newspaper.

* * * * *

There is a *prima facie* ground for the belief that the suppression and destruction of evidence in the features recovered in excavation are due to a deliberate policy of wiping out the whole record of psychical proof and revelation. The charge may have to be met by the authorities, and will bring reprobation with it. The recoil of such an iniquity on the heads of its authors may mean the breaking down on all hands of the official opposition to progress and enlightenment. May it redound to the welfare of our Movement for spiritual and intellectual life and freedom.

EDWARD IRVING AND THE VOICES.

By Sir Arthur Conan Doyle.

THE story of Edward Irving and his experience of spiritual manifestations in the years from 1830 to 1833 are of great interest to the psychic student, and bridge the gap between Swedenborg on one side and Andrew Jackson Davis on the other. The facts are as follow :—

Edward Irving was of that hardworking poorer class Scotch stock which has produced so many great men. Of the same stock and at the same time and place came Thomas Carlyle. Irving was born in Annan in the year 1792. After a hard, studious youth (he was at the university at the age of thirteen) he developed into a very singular man. In person he was a giant and a Hercules in strength, his splendid physique being only marred by a bad outward cast of one eye—a defect which, like Byron's lame foot, seemed in some sort to present an analogy to the extremes in his character. His mind, which was virile, broad and courageous, was warped by early training in the narrow school of the Scottish Church, where the hard, crude views of the old Covenanters—an impossible Protestantism which represented a reaction against an impossible Catholicism—still poisoned the human soul. His mental position was strangely contradictory, for while he had inherited this cramped theology he had failed to inherit much which is the very birthright of the poorer Scot. He was opposed to all that was liberal, and even such obvious measures of justice as the Reform Bill of 1832 found in him a determined opponent.

This strange, eccentric and formidable man had his proper environment in the sixteenth century, when his prototypes were holding moorland meetings in Galloway, and avoiding, or possibly even attacking with the arms of the flesh, the dragoons of Claverhouse. But live when he might he was bound to write his name in some fashion on the annals of his time. We read of his strenuous youth in Scotland, of his rivalry with his friend Carlyle in the affections of the clever and vivacious Jane Welsh ; of his enormous walks and feats of strength ; of his short career as a rather violent school teacher at Kirkaldy ; of his marriage to the daughter of a minister in that town ; and finally of his becoming curate or assistant to the great Dr. Chalmers, who was, at that time, the most famous clergyman in Scotland, and whose administration of his parish in Glasgow is one of the outstanding chapters of the Scottish Church. In this capacity he gained that man-to-man acquaintance with the poorer classes which is the best and most practical of all preparations for the work of life. Without it, indeed, no man is complete.

There was at that time a small Scottish Church in the neighbourhood of Holborn, in London, which had lost its pastor and was in a poor position, both spiritually and financially. The vacancy was offered to Dr. Chalmers' assistant, and after some heart-searchings was accepted by him. Here his sonorous eloquence and his thoroughgoing delivery of the Gospel Message began to attract attention, and suddenly the strange Scottish giant became the fashion. The humble street was blocked by carriages on a Sunday morning, and some of the most distinguished men and women in London scrambled for a share of the very scanty accommodation. There is evidence that this extreme popularity did not last, and possibly the preacher's habit of expounding a text for an hour and a half was too much for the English weakling, however acceptable north of the Tweed. However, a move was made to a larger Church which could hold two thousand people, and there were sufficient stalwarts to fill this in decent fashion, though the preacher had ceased to excite the interest of his earlier days. Apart from his oratory, Irving seems to have been a conscientious and hard-working pastor, working assiduously for the temporal needs of the more humble of his flock, and ever ready at all hours of the day or night to follow the call of duty.

Soon, however, there came a rift between him and the authorities of his Church. The matter in dispute made a very fine basis for a theological quarrel of the type which has done more harm in the world than the small-pox. The question was whether the Christ had in Him the possibility of sin, or whether the Divine portion of His being was a complete and absolute bar to physical temptations. The assessors contended that the association of such ideas as sin and Christ was a blasphemy. The obdurate clergyman, however, replied with some show of reason that unless the Christ had the capacity for sin, and successfully resisted it, His earthly lot was not the same as ours, and His virtues deserved less admiration. The matter was argued out in London with immense seriousness and at intolerable length with the result that the presbytery declared its unanimous disapproval of the pastor's views. As, however, his congregation in turn expressed their unqualified approval, he was able to disregard the censure of his brethren.

But a greater stumbling-block lay ahead, and Irving's encounter with it has made his name live as all names live which associate themselves with real spiritual issues. It should first be understood that Irving was deeply interested in Biblical prophecy, especially the vague and terrible images of St. John, and the strangely methodical forecasts of Daniel. He brooded much over the years and the days which were fixed as the allotted time before the days of wrath should precede the second coming of the Lord. There were others in those days—1830 and onwards—who were deeply immersed in the same sombre speculations. Among these was a wealthy banker named Drummond, who had a large country house at Albury, near Guildford. At this house these Biblical students

used to assemble from time to time, discussing and comparing their views with such thoroughness that it was not unusual for their sittings to extend over a week, each day being fully taken up from breakfast to supper. This band was called the Albury Prophets. Excited by the political portents which led up to the Reform Bill they all considered that the foundations of the deep had been loosened. It is hard to imagine what their reaction would have been had they lived to witness the Great War. As it was, they were convinced that the end of all things was at hand, and they looked out eagerly for signs and portents, twisting the vague and sinister words of the prophets into all manner of fantastic interpretations.

Finally, above the monotonous horizon of human happenings there did actually appear a strange manifestation. There had been a legend that the spiritual gifts of earlier days would reassert themselves before the end, and here apparently was the forgotten gift of tongues coming back into the experience of mankind. It had begun in 1830 on the Western side of Scotland, where the names of the sensitives, Campbell and MacDonald, spoke of that Celtic blood which has always been more alive to spiritual influences than the heavier Teutonic strain. The Albury Prophets were much exercised in their minds and an emissary was sent from Mr. Irving's Church to investigate and report. He found that the matter was very real. The people were of good repute; one of them, indeed, a woman whose character could best be described as saintly. The strange tongues in which they both talked broke out at intervals, and the manifestation was accompanied by healing miracles and other signs of power. Clearly it was no fraud or pretence, but a real influx of some strange force which carried one back to Apostolic times. The faithful waited eagerly for further developments.

These were not long in coming, and they broke out in Irving's own Church. It was in July, 1831, that it was rumoured that certain members of the congregation had been seized in this strange way in their own homes, and discreet exhibitions were held in the vestry and other secluded places. The pastor and his advisers were much puzzled as to whether a more public demonstration should be tolerated. The matter settled itself, however, after the fashion of affairs of the spirit, and in October of the same year the prosaic Church of Scotland Service was suddenly interrupted by the strange outcry of the possessed. It came so suddenly and with such vehemence, both at the morning and afternoon service, that a panic set in in the Church and had it not been for their giant pastor thundering out, "O Lord, still the tumult of the people!" a tragedy might have followed. There was also a good deal of hissing and uproar from those who were conservative in their tastes. Altogether the sensation was a considerable one and the newspapers of the day were filled with it, though their comments were far from respectful or favourable.

The sounds from both women and men consisted in the first instance of unintelligible noises which were either mere

gibberish, or some entirely unknown language. "Sudden, doleful and unintelligible sounds," says one witness. "There was a force and fulness of sound," said another description, "of which the delicate female organs would seem incapable." "It burst forth with an astounding and terrible crash," says a third. Many, however, were greatly impressed by these sounds, and among them was Irving himself. "There is a power in the voice to thrill the heart and overawe the spirit after a manner which I have never felt. There is a march and majesty and sustained grandeur of which I have never heard the like. It is likeliest to one of the simplest and most ancient chants in the cathedral service in so much that I have been led to think that these chants, which can be traced as high as Ambrose, are recollections of the inspired utterances of the primitive Church."

Thomas Carlyle was not so favourably impressed. He says: "When going next evening to call upon Irving we found the house all decked out for a meeting—(that is about this speaking with tongues)—and as we talked a minute with Irving, who had come down to us, there rose a shriek on the upper story of the house, and presently he exclaimed 'There is someone prophesying; come and hear her!' We hesitated to go, but he forced us up into the back room, and there we could hear the wretched creature raving like one possessed, hooing and haing, and talking as sensibly as one would do with a pint of brandy in his stomach, till after some ten minutes she seemed to grow tired and became silent. Nothing so shocking and altogether unspeakably deplorable was it ever my lot to hear. Poor Jane was on the verge of fainting and did not recover the whole night."

Soon, however, intelligible English utterances were added to the strange outbursts. These usually consisted of ejaculations and prayers, with no obvious sign of any supernatural character save that they broke out at unseasonable hours and independently of the will of the speaker. In some cases, however, these powers developed until the gifted one was able, while under the influence to give long harangues, to lay down the law in most dogmatic fashion over points of doctrine, and to issue reproofs which occasionally were turned even in the direction of the long-suffering pastor.

There may have been—in fact, there probably was—a true psychic origin to these phenomena, but they had developed in a soil of narrow bigoted theology, which was bound to bring them to ruin. Even Swedenborg's religious system was too narrow to receive the full, undistorted gifts of the spirit, so one can imagine what they became when contracted within the cramped limits of a Scottish Church, where every truth must be shorn or twisted until it corresponded with some fantastic text. The new, good wine will not go into the old, narrow bottles. Had there been a fuller revelation, then doubtless other messages would have been received in other fashion which would have presented the matter in its just proportions, and checked one spiritual gift by others. But there was no development

save towards chaos. Some of the teaching received could not be reconciled with orthodoxy and was therefore obviously of the devil. Some of the sensitives condemned others as heretics. Voice was raised against voice. Worst of all, some of the chief speakers became convinced themselves that their own speeches were diabolical. Their chief reason seems to have been that they did not accord with their own spiritual convictions, which would seem to some of us rather an indication that they were angelic. They entered also upon the slippery path of prophecy, and were abashed when their own prophecies did not materialize.

Some of the statements which came through these sensitives, and which shocked their religious sensibilities, might seem to deserve serious consideration by a more enlightened generation. Thus one of these Bible-worshippers is on record as saying, concerning the Bible Society, that it was "The curse going through the land, quenching the spirit of God by the letter of the Word of God." Right or wrong, such an utterance would seem to be independent of him who uttered it, and it is in close accord with many of the spiritual teachings which we receive to-day. So long as the letter is regarded as sacred, just so long can anything, even pure materialism, be proved from that volume.

One of the chief mouthpieces of the spirit was a certain Robert Baxter—not to be confused with the Baxter who some thirty years later was associated with certain remarkable prophecies. This Robert Baxter seems to have been a solid, earnest, prosaic citizen who viewed the Scriptures much as a lawyer views a legal document, with an exact valuation of every phrase—especially of such phrases as fitted into his own hereditary scheme of religion. He was an honest man with a restless conscience, which continually worried him over the smaller details, while leaving him quite unperturbed as to the broad platform upon which his beliefs were constructed. This man was powerfully affected by the influx of spirit—to use his own phrase, "his mouth was opened in power." According to him, January 14, 1832, was the beginning of those mystical one thousand two hundred and sixty days which were to precede the second coming and the end of the world. Such a prediction must have been particularly sympathetic to Irving with his millennial dreams. But long before the days were fulfilled, Irving was in his grave and Baxter had foresworn those voices which had in this instance at least deceived him.

Baxter has written a pamphlet with the portentous title, "Narrative of Facts characterizing the supernatural manifestations in members of Mr. Irving's congregation and other individuals, and formerly in the writer himself." Spiritual truth could no more come through such a mind than white light could come through a prism, and yet in this account he has to admit the occurrence of many things which seem clearly preternatural, mixed up with much that is questionable, and some things which are demonstrably false. The object of the pamphlet is, however, to foreswear his evil and

invisible "guides," so that he may return to the safe, if flattish, bosom of the Scottish Church. It is noticeable, however, that a second member of Irving's congregation wrote an answering pamphlet with an even longer title which showed that Baxter was right so long as he was prompted by the spirit, and wrong in his Satanic inferences. This pamphlet is interesting as containing letters from various people who possessed the gift of tongues, showing that they were earnest-minded folk incapable of any conscious deception.

What is an impartial psychic student, who is familiar with more modern developments, to say to this outbreak? Personally it seems to me to have been a true psychic influx, blanketed and smothered by a petty sectarian theology of the letter-perfect description for which the Pharisees were reproved. If I may venture my individual opinion, it is that the perfect recipient of spiritual teaching is the earnest man who has worked his way through all the orthodox creeds, and whose mind, eager and receptive, is a blank surface ready to register a new impression exactly as received. He becomes the true child and pupil of other-world teaching, and all other types of spiritualists appear to me to be compromises. This does not alter the fact that personal nobility of character may make the honest compromiser a higher type than the pure spiritualist, but it applies only to the actual philosophy. The field of Spiritualism is infinitely broad, and on it every variety of Christian, as well as the Moslem, the Hindoo, the Jew or the Parsee can dwell in brotherhood. But a mere acceptance of spirit return and communion is not enough. Many savages have that. We need a moral code as well. and whether we regard Christ as a benevolent Teacher or as a Divine Ambassador, His actual ethical teaching in one form or another, even if not coupled with His Name, is an essential thing for the upliftment of mankind. But always it must be checked by reason, and acted upon in the spirit and not according to the letter.

This, however, is digression. I would repeat that in the voices of 1831, there are all the signs of real psychic power. It is, however, a spiritual law that all psychic manifestations become distorted when seen through the medium of narrow sectarian religion. It is also a law that pompous, inflated persons attract mischievous entities and are the butts of the spirit world, being made game of by the use of large names and by prophecies which make the prophet ridiculous. Such were the "guides" who descended upon the flock of Mr. Irving, and produced various effects, good or bad, according to the instrument used. As to the mere gibberish it is to be regarded, in my view, not as a foreign tongue, but as a preliminary effort on the part of the outside forces to gain command of the organs of the medium.

The unity of the Church, which had been shaken by the previous censure of the Presbytery, dissolved under this new trial. There was a large secession and the building was claimed by the trustees. Irving and the stalwarts who were loyal to him wandered forth in search of new premises, and found them in the hall used by Robert

Owen, the socialist, philanthropist and free-thinker, who was destined twenty years later to be one of the pioneer converts to Spiritualism. Here, in Gray's Inn Road, Irving rallied the faithful. It cannot be denied that the church, as he organized it, with its angel, its elders, its deacons, its tongues and its prophecies, was the best reconstruction of a primitive Christian Church that has ever been made. If Peter or Paul reincarnated in London, each would be bewildered, and probably horrified, by St. Paul's or by the Westminster Cathedral, but they would certainly have been in a perfectly familiar atmosphere in the gathering over which Irving presided. A wise man recognizes that God may be approached from innumerable angles, the minds of men and the spirit of the times varying in their reaction to the great central Cause, one can only insist upon a broad charity both in oneself and in others. It was in this that Irving seems to have been wanting. It was always by the standard of that which was a sect among sects that he would measure the universe. There were times when he was vaguely conscious of this, and it may be that those wrestlings with Apollyon, of which he complains, even as Bunyan and the Puritans of old used to complain, had a strange explanation. Apollyon was really the Spirit of Truth, and the inward struggle was not between Faith and Sin, but was really between the darkness of inherited dogma, and the light of inherent and instinctive reason, God-given, and rising for ever in revolt against the absurdities of man.

But Irving lived very intensely, and the successive crises through which he had passed had broken him down. These contests with argumentative theologians and with recalcitrant members of his flock may seem trivial things to us when viewed far off down the vista of years, but to him, with his eager, earnest, storm-torn soul, they were vital and terrible. To the unfettered mind this sect or that seems a matter of indifference, but to Irving, both from heredity and from education, the Scottish Church was the ark of God, and yet he, its zealous faithful son, driven by his own conscience, had rushed forth and had found the great gates which led to Salvation slammed and barred behind him. He was a branch cut from the tree and he withered. It is a true simile and it is more than a simile, for it became an actual physical fact. This giant in early middle age wilted and shrank. His great frame stooped. His cheeks became hollow and wan. His eyes shone with the baleful fever which was consuming him. And so, working to the very end and with the words, "If I die, I die with the Lord" upon his lips, his soul passed forth into that clearer and more golden light where the tired brain finds rest and the anxious spirit enters into a peace and assurance which Life has never given.

DR. GUSTAVE GELEY AND HIS WORK.

AN APPRECIATION.

It was with actual consternation that I received the telegram on the 17th of July last, containing the brief notice: "Dr. Geley killed in airship accident." Of my personal loss there is no need to speak; he was a friend that a man can trust in all the contingencies of life—warm-hearted, sincere, cautious in coming to conclusions, and as fearless as he was courteous.

These are not the mere panegyrics of a friend—*de mortuis nil nisi bonum*, and so forth. I could give many instances of his sterling good will. While I was enjoying the hospitality of Madame Geley and himself, who both treated me as a friend of the family, it happened that a young German engineer came to fit up some electrical apparatus in the laboratory. French people find it difficult to forget the confiscation and disablement of textile machinery, the deliberate devastation of the invaded provinces, and especially the deportation of women and girls, to say nothing of the evasion of reparations: and Germans are not popular in Paris. The young man was coldly received at the hotel. Dr. and Madame Geley, hearing his complaints, invited him to take all his meals at their table, and treated him with every consideration.

It is refreshing in these days when there are so many who show their charity by forgiving the injuries done to others, to find those who can forgive injuries done to themselves!

He gave up great popularity and excellent prospects by not returning to his medical practice at Annecy when released from his military duties; accepting instead the directorship of the International Metapsychic Institute. He entered on his work well knowing that it would entail great labour and arouse the unreasoning hostility of those who hate to have their opinions disturbed by new facts, but feeling the great import of the psychic factor in biology, and also that in the supernormal facts lies the solution of many philosophical problems that confront the present age.

Proof and analysis are the work of science; construction and synthesis are the task of philosophy, and to this latter he was temperamentally inclined. The work of the Institute was directed by him (1) to the testing of alleged phenomena; and (2) to experimental analysis of their proximate causes. The philosophical deductions are his own.

In the experimental work he was assisted personally by Professor Charles Richet, who, convinced by thirty years' experience of the reality of metapsychic facts, did not hesitate to give the weight of

his name and reputation to these new aspects of scientific truth. Many of their joint experiments are detailed in Richet's "Traité de Métapsychique" (translated as "Thirty Years of Psychical Research." Collins). They were also published in the "Revue Métapsychique."

As in the cases of Sir William Crookes and Dr. A. R. Wallace, the verification of the new facts was received with acute interest by a few open-minded men of science who saw that the flashlight photographs of ectoplasmic forms were undeniable evidence, and by others with a storm of abuse and calumny.

It is a curious and melancholy reflection that from Copernicus to Pasteur there has been no discovery conflicting with received opinions that has not been received with determined hostility by the very men whose special duty is the recognition of truth. The attitude of the theologians of Padua who refused even to look through Galileo's telescope is faithfully reproduced in these days by some of these priests of "science."

The virulence of opponents knew no bounds of decency. Geley was actually accused of falsifying the photographs. Afraid to attack a man so highly placed as Richet, they ignored his joint responsibility for some of the most important experiments at the Institute, and concentrated their venom on its Director. With an acerbity that recalls the attacks of ecclesiastics on the Copernican astronomy (attacks in which Catholics and Reformers had an equal share) they assailed not only his scientific acumen but his personal integrity.

Most discoverers have had to face the same opposition. Even Newton's calm temper was provoked to write to his friend Oldenburg in 1676: "I see that I have made myself a slave to philosophy, but if I get free of Mr. Lucas' business, I will resolutely bid adieu to it eternally, except what I do for my private satisfaction or leave to come out after me; for I see that a man must either resolve to put out nothing new, or to become a slave to defend it."

Galvani was consoled for the abuse of the learned and ignorant alike by the knowledge that he had discovered a great natural principle. The attacks on Pasteur are recent history.

It is a severe test of temper to be able to see the humour of the situation when those who have not experimented offer to those who have, the pleasant alternative of "knave or fool." To such attacks Geley preserved a dignified silence. I shall always remember the reticence with which he spoke to me of these personal attacks, and the surprise of his honest and courageous mind at the obstinate refusal to examine, or even to read, the unanswerable proofs he put forward of the reality of ectoplasm, telekinesis, and objective phenomena generally.

Fortunately the apostles of truth are not discouraged by these things, and dismiss them with contempt. *Homunculi quanti sunt!*

The value of the work done by this talented man is as yet only recognized by the few. Most men of science have the analytical

mind, which proceeds from the simple to the complex. This, when combined with experiment, is unquestionably the most fruitful method; it has given us the fundamental facts of all the sciences, but it is not favourable to broad generalizations—it is not philosophical, and the great defect of most modern “philosophies” is that they are founded in some one or two groups of scientific fact only. Indeed Science might be defined as “the study of proximate causes”; the study of proximate causes leads naturally to specialisms; and human limitations almost invariably cause the specialist to be ill-informed on any subject but his own. But at rare intervals there appears a man who perceives that no one science, and not even a group of allied sciences, whether of the physical, biological or psychological divisions, can give adequate solutions to the problems of life. A wider generalization is required that will include all of these and will reconcile apparent diversities in human experience. Such a man was GELEY—one who had the synthetic as well as the analytic faculty, and could make the wider generalization to which is given the name of philosophy—meaning wisdom as distinct from specialized knowledge.

This is not to be reached by separated specialisms. The study of low forms of life—bacteria, plastidia, and the like—show rigid chemical determinism in place of conscious volition, and scientists who have strictly followed the principle of proceeding from the simple to the complex have not hesitated to apply that principle to human biology, with the result that they find themselves unable to explain any phenomena that cannot be expressed in terms of biochemistry; such as the whole series of supernormal facts. It is therefore simpler to deny them. Geley was one of the few men of science who are capable of approaching new facts without prejudging them. Patient in investigation, sceptical by disposition and training, but fearless when convinced of truth and able to synthesize, he showed that a study of elementary phenomena, however profound, could never lead to a clear view of the whole; so that from the philosophic point of view, the study of the higher phenomena is of capital importance.

It is now universally admitted by physicists that all change—chemical, electrical, molecular or mechanical—is produced by the transfer or the transformation of energy. Sir Oliver Lodge and other distinguished physicists have shown that the ether plays a primary part in such transformations. The new Physics of the Atom even leads to the inference that Matter itself, being always an aggregation of molecules, may be no more than an aggregation of atomic electric energies.

Proceeding on the safe ground of experiment, Geley first set himself the task of establishing the certainty of ectoplasmic “materialization” from the purely physical point of view. Having done this by months of laboratory experiment, of which the full record is now available in his last book, “Ectoplasmie et Clairvoyance,” he then approached the inferences from the philosophical

standpoint. He showed in his book "De l'Inconscient au Conscient" (translated as "From the Unconscious to the Conscious." Collins) that living organisms are not only products of energy, like inorganic objects, but of *directed* energy. In other words, there is a "Directive Idea" which is not only anterior to the development of each individual organism, but governs cosmic evolution and is in solidarity with the cosmic evolutionary power. He calls this subconscious energy which forms the body from conception onwards, takes charge of its vital functions, repairs its injuries, and maintains it from birth to death, a "dynamopsychism," i.e., an active, concrete individualized soul-energy.

He has shown that this subconscious psychism in man (which may in common language be called "the soul"), when liberated, hypnotically or otherwise, from the control of the cerebral consciousness, can, and does, exercise powers independent or nearly independent, of Time and Space, and has faculties that far transcend the powers of the normal senses. He has thus thrown a clear light on many otherwise inexplicable phenomena of clairvoyance, healing, telepathy, and ectoplasmic creations, and has demonstrated quite conclusively that thought is not a mere secretion of the brain—a notion that makes survival a contradiction in terms. He stated at the recent Metapsychic Congress at Warsaw that these faculties are very strong indirect evidence for survival of bodily death.

This (apart from any religious preconceptions) is the main line of Geley's thought, as given in his book "From the Unconscious to the Conscious." As an evolutionist he fixes his attention on consciousness rather than on the organic mechanism and complexity of structure by which consciousness is seen to increase from the lowest to the highest forms of terrestrial life. He is here again in close agreement with Alfred Russel Wallace, who was led by study of the same supernormal facts to the inference that the primary cause of the variability, without which, as Darwin fully admitted, adaptation and selection could not act, is a *psychic* factor. That great biologist showed conclusively in his "World of Life," that evolution is purposive—being under a directive idea manifest by its actual result—"the development of a spiritual being."

Now a spiritual being is one possessed of moral and ethical qualities. It is therefore to the development of these higher qualities that we must look as the true course of *human* evolution.

It is nothing short of amazing, that after the testimony to the reality of supernormal phenomena given by years of careful work in England, France, Italy, Germany and Poland by skilled experimentalists such as Wallace, Crookes, Lodge, Richet, Geley, Morselli, Bozzano, Schrenck-Notzing and Ochorowicz (to name a few only of the leading authorities), some men should still be wasting time on discussions whether this or that medium has been guilty of fraud, instead of drawing the inferences so greatly needed at the present juncture. Enough has been thoroughly substantiated to serve as the foundation for the entirely new science which Professor

Richet has called Metapsychics, and to enlighten enquiring minds that have neither the time nor the aptitude for original investigation, but who can see the enormous importance of the general development of the qualities that depend on wide recognition of spiritual realities, and of religion as vital perception of those realities rather than as assent to any forms of creed.

The present social and political troubles of the world are reducible to one simple fact—intellectual progress has far outstripped moral development, so that the vast powers that science has placed in the hands of mankind are largely used for destruction instead of up-building. Preparation for war by land and sea absorbs enormous sums that should be devoted to social betterment; and however necessary this may be in States such as England, France and Italy who only want security and see plainly enough that war is as ruinous to the victors as to the vanquished, it is none the less true that the whole system is due to human disregard of the moral factors of prosperity. Not only so, but this prostitution of science has engendered a peril that menaces the very existence of Western civilization. That peril is Poison-gas War against manufacturing and business centres. These diabolical projects will never be exorcised by agreements or political methods: they can only be averted by general recognition of the true line of human evolution—friendly co-operation leading to that peace that is not merely absence of strife, but harmony between men of goodwill. Nothing will so surely lead to this as conviction of the reality of the soul, its survival and its self-wrought destiny; and that is why William Ewart Gladstone said that Psychical Research is the most important scientific work being done in the world to-day.

A SUPERNORMAL PORTRAIT OF DR. GELEY.

Mr. De Brath's Statement.

A quite unmistakable likeness of our distinguished friend was obtained at an experiment at the British College of Psychic Science on July 24. This experiment was conducted by Mrs. McKenzie, Miss Scatcherd and Mr. De Brath, by the aid of Mr. Hope and Mrs. Buxton, of Crewe. The experiment and the circumstances that led to it are detailed below.

The sad news was received by me at Exmouth on July 17. Having an engagement at Hulham House Nursing Home on the same day, I met Miss Harvey (one of the nurses in charge), who speaks "under control" of "Dr. Beale." After some general conversation lasting about twenty minutes, Miss Harvey, speaking as "Dr. Beale," said:

"I have met Dr. Geley, he cannot yet believe he has passed over, but he has friends who will help him. I think if you arrange for the photography next week, as was settled, he may be able to impress his photograph, as his mind was set on those experiments."

I noted down these words at the time, took the signatures of Mrs. De Brath, Miss Storr and Miss Harvey, as well as my own,

and passed the paper through the post without an envelope, addressed to myself so as to have the postmark as proof of date.

Thereupon it was arranged between Mrs. McKenzie, the Hon. Secretary of the B.C.P.S., and myself, that the date settled by Dr. Geley for experiment with Mr. Hope and Mrs. Buxton (Thursday, July 24, at the College) should be kept to.

On July 23 I kept another appointment with another medium on Dr. Geley's behalf, but we obtained nothing. In the evening I made enquiries through a private automatist who knew nothing of the whole matter :

Q.—I have been to ——— and have got nothing ; am rather disappointed. Can you tell me anything ?

A.—All was ready and right, but your poor friend cannot realize yet that he is here, and he is very distressed by the grief in his home and all his circumstances. We could not get a proper picture . . .

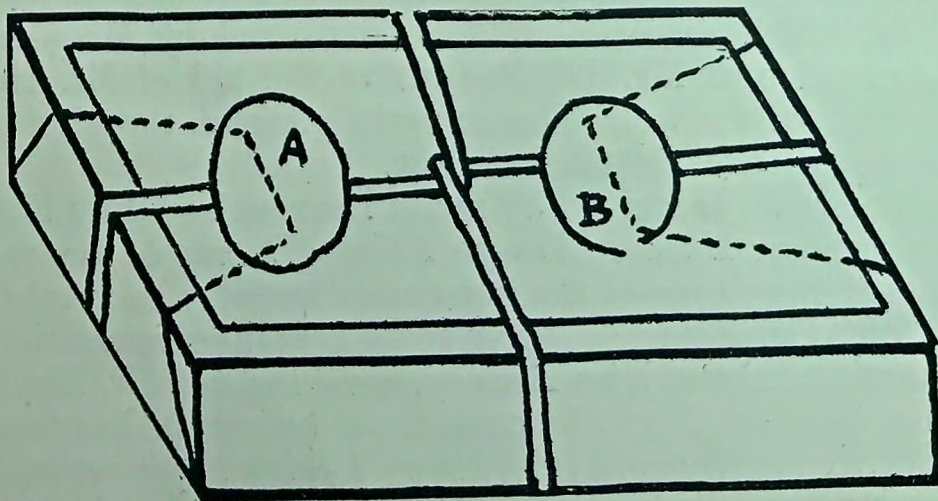
Q.—That is sad. Now I want your advice. Mrs. McKenzie has offered me a sitting with Hope to-morrow at 11 a.m. It would seem from the answer you give that it is useless. . . . Shall I take my own camera (which might put Hope out), or shall I let him use his own ?

A.—Do not introduce any innovation to-morrow ; you go with my promise in mind, and we will do what conditions allow. By then Dr. Geley may be sensible of what has happened or be asleep. You see, dear, his arrival was so sudden and he was in good health.

Such communications as these are generally suppressed for fear of being thought superstitious. I think that everything should be disclosed.

CERTIFICATE OF PROCEDURE.

On Friday, July 24, Mr. De Brath and Miss F. R. Scatcherd came to the College at 11 a.m. Mrs. McKenzie provided one of the packets of four plates, specially marked and sealed for tests, by the Imperial Dry Plate Company, before being packed. This packet was absolutely intact as it left the works.



Sketch of Packet. A and B are the Company's seals.
The ends of the tape are under A.

Mr. De Brath took the unopened packet which was not for one moment out of his possession till opened by him as described below.



Fig. 1.



Fig. 2.

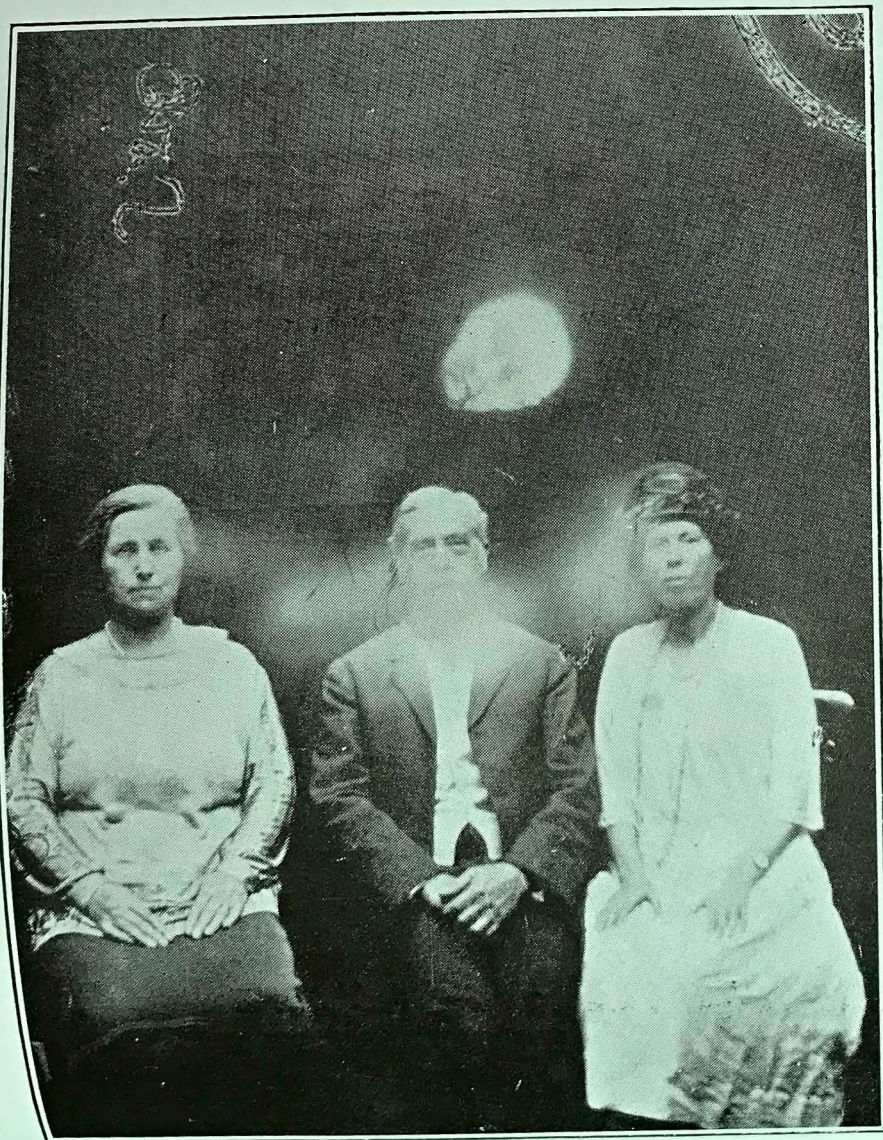


Fig. 3.



Fig. 4.



I certify that this photograph was taken at Crewe by Wm Hope, Nov. 1919, on plates bought in London same day, opened by me and signed, not lost sight of during the whole process. Recognised by the lady's brother (non-spiritualist) and by three intimate friends. She "died" Aug. 1913. There is no similar portrait extant. S. De Brath. M. Inst. C.E.

A reproduction of an "extra" obtained at Crewe with the Circle by Dr. Geley and Mr. De Brath in 1919 (Fig. 5.) provides a normal photograph of Dr. Geley for comparison. The conditions are as stated on the print. In addition Mr. Stanley De Brath allows me to state that the very clear "extra" which appears between the sitters is recognized as a lady who was a professional colleague of Mr. and Mrs. De Brath for seventeen years. It is recognized by both in addition to the persons mentioned in appended certificate. Dr. Geley was much impressed by this result, and by the recognition to which Mr. De Brath bore witness.

The packet was laid on the table in the photographic studio, and the experimenters—Mrs. McKenzie, Miss Scatcherd, Mr. De Brath, with Mr. Hope and Mrs. Buxton—joined hands round it. After Hope's usual procedure of singing, and an invocation from Mrs. McKenzie asking for help for the sake of the grieving friends left behind, Mr. De Brath cut open the packet, taking care not to injure the seals, went with Mr. Hope into the dark room (continuous red light), and without allowing the packet out of his hands, signed each plate as he took it from the wrapper. He placed the first pair of signed plates one by one in the slide, and initialled each again when in the slide. He then examined Mr. Hope's camera and lens minutely, retaining the slide himself, after which no one touched the camera till he had himself placed the slide in the camera back. No cloth was used to cover the camera, focussing having been done beforehand, and the slide remained in full view during the exposure, about twelve seconds. The plates were "Imperial Special Rapid" plates supplied by the Company.

After the exposure, Mr. De Brath took the slide into the dark room, opened it himself, and developed the plates together in the same tray. An "extra" appeared on the first plate of the batch (Print No. 1). This "extra" was imperfect as a portrait, and was accompanied by what seems to be an attempt at writing. The "scratches" that appear on the print are not superficial or defects in manipulation, but are photographic in the gelatine itself. The second plate was normal.

The second pair of plates was left in the box on a shelf in the dark room which was entered by no one; it has only one door opening into the studio. Mr. De Brath went in, took the second pair of plates from the wrapper, signed them as before and put them into the slide, initialling each as before. They were then treated exactly as the first pair except that Mr. Hope poured on the developer under Mr. De Brath's close supervision.

The third plate of the batch had a very good portrait of Dr. Geley in nearly the same position relative to sitters as the former one, but slightly more inclined axially (Print No. 3). The fourth plate showed no abnormality. All the negatives bear Mr. De Brath's signature and initials.

Certified correct BARBARA MCKENZIE.
FELICIA R. SCATCHERD.
STANLEY DE BRATH.

CERTIFICATE BY MRS. MCKENZIE.

The statement by Mr. De Brath is correct in detail, and in addition I affirm that the packet of plates used in the experiment of July 24 was taken from my present College stock of about thirty packets of plates, marked and sealed by the Imperial Dry Plate Company, Cricklewood, London. I certify that no person other than myself had access to our stock of plates, and that this packet was handed intact to Mr. De Brath just before the experiment.

It is noteworthy that during the preliminary séance before exposure, Mrs. Buxton was much distressed in mind, complained of feelings of great fretfulness and impatience, and could barely continue the sitting. This condition seemed relieved after the five sitters had "magnetized" the sealed packet. She mentioned that her head seemed to be particularly affected.

BARBARA MCKENZIE.

It is photographically interesting, and, as a matter of analysis very important, to note that both as to position and detail Print No. 1 shows an imperfect attempt, improved in Print No. 3. Everyone who knows Dr. Geley can see the fidelity of the portrait and compare it with the normal portrait given here.

This remarkable success should also be a complete vindication of Mr. Hope from the charges so cruelly brought against him not long ago. It is perfectly certain that at no time whatever, either before or during development did Mr. Hope or Mrs. Buxton have access to the plates in any way whatsoever.

July 25, 1924.

STANLEY DE BRATH, M.Inst.C.E.

A ROMANCE OF PSYCHIC HEALING.

THE STORY OF THE FOUNDING AND WORK OF HULHAM HOUSE.

By E.M.S.

THIS article by E.M.S., the authoress of "One Thing I Know" and "Dr. Beale," is a continuation of an article which appeared in our July issue—"A Notable Case of Healing at Hulham House." Readers will find this a most remarkable story, giving details of notable cures, and an insight into the methods of "Dr. Beale," the "spirit-doctor" who works through "Miss Rose." The College has personal knowledge of many cases completely cured, and others greatly helped by the devoted workers at Hulham House.

It may be useful to quote the words of the Archbishop of York at Bradford recently on "Healing." "At every stage in history there has always been this strangely potent power. . . . Explanations may be given of the phenomenon, but the facts cannot be denied. I venture to say that they have occurred, are occurring and, in the near future, will occur on such a scale and over such a wide field that they must be accepted as proving the reliability of at least one great and enduring Power among men to relieve or remove disease."

The Archbishop urged physicians and surgeons not to brush aside *healing through the Spirit* as a thing which merited their derision or contempt, and he submitted that in a new, wider and deeper scientific scheme Spiritual Healing might have a place.—("Daily Mail," July 23.)

We commend the work of "Dr. Beale" to the careful notice of his Grace.—[ED.]

In the last issue of this Journal I told the story of one case of healing at Hulham House, and this month I have been asked to give a general account of the work carried on there.

Readers who have the opportunity of meeting "Miss Rose" and hearing "Dr. Beale" speak have probably already heard a good deal that I tell, and in particular the story of the founding of the Home; but for those who have not had this privilege I venture to repeat it here.

"Miss Rose" had already carried on work for "Dr. Beale" in a smaller way for several years (some of which is recorded in two books: "One Thing I Know," and "Dr. Beale," published by John Watkins); visiting patients in their own homes, or residing with them for a time; but the number of people that could be helped in this way was very limited, and she had often been told by those on the Other Side that some day a Home would be opened for "Dr. Beale's" work.

THE FOUNDING OF
THE HOME.

About seven years before the starting of Hulham House she was also shown psychically a picture of the same with its surrounding scenery, but to her it seemed more like that of a foreign country than of any English home, and she was confirmed in this conclusion by seeing peaches on one of the garden walls.

Having a desire to live in California, and knowing that its atmosphere is supposed to be specially suitable for psychic manifestation, she made up her mind that the promised Home would be in that part of the world, and so convinced did she feel about it that she began to make preparations for her departure from England in the Spring of 1922.

In the Autumn of 1921, however, she accompanied some friends who were looking for a house near Exmouth, and Hulham House was one of those to which they were taken. No sooner had "Miss Rose" entered the drive than she began to gaze questioningly at everything about her, and finally exclaimed, "But this is the place shown to me seven years ago as 'Dr. Beale's' Home; there is the verandah, there the lawns, everything just as I saw it. Now I must find the wall where the peaches grow!" This was soon discovered, together with other remembered details of her picture, and further excitement was caused when she caught sight of the owner of the house and recognized him also.

Upon consultation with "Dr. Beale" and higher spirit advisers, "Miss Rose" and her friend and partner in the work, "Sister Mercia," were told that this was indeed the spot chosen for their Home of Healing; and that preparation had been carried on there in spirit for many years, but that only now was the time ripe for the fact to be made known upon earth.

To enter upon such an undertaking called for tremendous faith on the part of these two workers, but they felt that it would be an even greater responsibility to refuse to follow such clear guidance from the Beyond. So, after prayerful consideration, negotiations with the owner were set on foot; the house, together with four acres of ground, was secured. A small guarantee fund was raised amongst a few friends in case of need (which, by the way, has never been called upon); and even before the house was furnished a patient applied for admittance, and a room was made ready for her by gathering together the few pieces of furniture which had already arrived. A beautiful view from the window compensated for the bareness of the apartment; medical care and nursing were easily provided—"Sister Mercia" being a fully trained nurse; and as the case necessitated almost complete starvation for several weeks, there was no need to worry about good cooking for the patient.

The furnishing of the whole house soon followed, and was carried out in accordance with the wishes of those on the Other Side, most careful directions being given by "Dr. Beale." Colour, as a powerful influence on both mind and body, was a prominent feature in the scheme of furnishing. Many gifts were contributed by

former patients ; some of the poorest giving what must have involved real sacrifice on their part.

The house is a delightful modernized building, commanding exquisite distant views of the bay ; and its sunny situation and peaceful surroundings are peculiarly suitable for invalids and others needing rest and quiet. Adjoining cottages provide extra bedrooms, and one or two wooden shelters afford out-of-door sleeping accommodation for those who require it. A much appreciated privilege of the Home is that patients can have their relations and friends with them if they wish, and on one occasion even the verandah was called upon to furnish sleeping accommodation. In Summer the garden is strewn with beds, couches, sun-boxes, tents and hammocks of every description. No one is kept indoors who can possibly be taken out. "Dr. Beale" is a great believer in fresh air, and also in the healing, life-giving power of the sun, and he is not afraid of a little rain.

The staffing and management of the Home proved to be one of the chief difficulties, and, after it had been running for some weeks,

"Sister Mercia" was surprised and greatly entertained by a visit from a new "control."

SPIRIT

SUPERINTENDENCE.

She came through "Miss Rose" and introduced herself as the matron who had been

appointed in spirit to supervise things at the Home. She said that she had not intended to make her presence known for some months, but things were not being done at all as she wished ; she had, therefore, come to make various suggestions, and she proceeded to give a list of alterations she considered necessary. She said when these had been carried out she would come again and make some more. All her instructions were most detailed and practical, and were faithfully fulfilled by "Sister Mercia" and "Miss Rose." Since then she has been again several times to make further suggestions for the comfort of the patients or the better ordering of the Home. Neither does she forget the workers, and various proposals on her part have lightened their work. In fact "Matron" now gets the credit for all improvements, but I hear she is still far from satisfied.

The Home is well called "Dr. Beale's Home" for he is certainly the ruling spirit in it ; and as one of his patients said : "When

"DR. BEALE." you come under his jurisdiction you soon find out that he is no shadowy spook."

His word is law, but so long as his orders are carried out, great freedom is allowed. There are scarcely any rules to be observed and the "Dr." gives his patients a long tether. He encourages expeditions and picnics for all well enough to enjoy them. A party is often seen starting off to spend the day on the sands, where a caravan belonging to the Home is established all the summer and adds greatly to the pleasures of many patients and visitors.

"Dr. Beale" has been thus described by one who was under his care for several weeks : "His personality is manly, emphatic and

eminently practical; his mentality is distinctly that of the physician, coloured by a splendid optimism and dominated by a selfless love of humanity."*

To turn now to a more detailed account of his methods of treatment and the actual cases dealt with by him. He prescribes many

METHODS OF TREATMENT.

kinds of baths—sun, milk, mustard, herbal and vapour baths; besides the more ordinary shower and needle baths. A case of acute sciatica, which had kept the patient in bed for five or six weeks, and had refused to yield to blistering and other medical treatment, was cured by him in three or four days by very hot salt and soda baths. Massage was given in the bath and profuse perspiration promoted afterwards. After the final bath this lasted for eleven hours, the patient being rolled up in blankets, constantly rubbed down and the blankets changed. On the fifth day she went out for a brisk walk.

Poultices are much used by the "doctor," often made of peculiar herbal mixtures said to have healing properties. A case of tuberculosis which had affected lungs, throat and vocal cords, causing loss of voice for eight months, was completely cured by a long course of barley and vinegar poultices (over one hundred were given in all) applied to the chest and throat in the evening and left on all night; magnetic massage each morning; and finally twenty-six vapour baths. A discharging eruption was produced on the chest, and "Dr. Beale" said he could see the poison oozing out through the pores of the skin till the system was clear.

During the course of baths the voice returned. In this case the sputum was examined several times, so there was no doubt about the presence of the disease or its disappearance. An X-ray photograph also confirmed the condition of the lungs. Complete silence, even from whispering, was a part of "Dr. Beale's" prescription, and the patient had to go about with a writing tablet. The cure took three months, and only three weeks of this time was spent in bed. The original diagnosis of tuberculosis was not made by "Dr. Beale" but by a London specialist; and, before the case was put under "Dr. Beale's" care, it had been treated by various doctors for many weeks without any improvement. When the patient finally reported to the specialist, he spoke of her cure as a most wonderful recovery, and said he could not possibly tell by examination that the vocal cords had ever been affected. He told her that he had not expected her to recover her voice. This cure has stood the test of four years, and there has never been the slightest return of the trouble.

In many cases diet plays a large part in the treatment. One particular diet known as the "dry diet," consisting

* Quoted from "Healing from the Unseen World" by D. G., an article in "Service." Oct. 1923.

principally of cereals, raw vegetables and ground nuts, with very little to drink, is often ordered for those suffering from digestive and gastric troubles, or disorders of a rheumatic nature, or, indeed, wherever the system is full of any kind of poison; and a good deal of amusement is caused by the nibbling of raw carrots by patients undergoing this treatment. "Dr. Beale" may also be said to be a believer in "no diet." Complete starvation, or an extremely meagre diet, such as a teaspoonful of egg every few hours, is often prescribed by him for several days, and may even be extended into weeks. It depends on the severity of the internal trouble and the strength and constitution of the patient; but those on the Other Side seem to be able to do much to mitigate the pangs of hunger and thirst in these cases, and to administer psychic nourishment and power, especially where the patient is responsive to psychic influences.

With other cases great stress is laid on special feeding and extra nourishment, and it is not unusual for a patient to put on weight at the rate of 2 lbs. a week until there is a gain of two or three stone. If, however, the "doctor" know that a patient is afraid of getting fat, he takes good care that no weighing shall be done, but prescribes the nourishment just the same.

In cases where starvation or semi-starvation is necessary, very careful nursing is required, and "Sister Mercia's" skill is much in demand. Apparently these patients are also watched most closely by those on the Other Side, and Sister seldom has to sit up at night or to sleep in a patient's room. She is wakened by a psychic call or bell should her presence be needed. Again and again, when a patient has been about to ring at night, the door has quietly opened and "Sister Mercia" has appeared, saying, "The 'doctor' told me to come and give you this"; or something to that effect.

Sometimes he will tell "Miss Rose" to go and pour out a dose of restorative or medicine before going to bed, saying, "That will be needed to-night"; and sure enough, later, she has to get up and take it to some patient.

Several cases of long standing gastric trouble and also of internal ulcers have been most successfully treated at the Home. One of these writes: "I came to Hulham House three months ago, a life-long incurable case of gastritis and colitis. I can say without exaggeration that 'Dr. Beale' and his helpers have done more for me than all the English and German specialists whom I have consulted during the last thirty-five years." Another: "I came to Hulham House a life-long sufferer from colitis and extreme nervous debility, for whom no doctors had been able to do anything. I left in seven months full of health and strength—a new woman mentally and physically."

A case of digestive trouble and nervous breakdown which threatened to necessitate entire change of occupation and the resigning of an important position, and which had failed to yield to various medical treatments was immensely benefited by a fort-

night in the Home under " Dr. Beale's " care ; so much so that the patient was able to return to work and to carry on ever since—over two years.

A case of bad nervous collapse with extreme spinal weakness, which had prevented the patient from walking beyond the garden gate for twenty-two years, came to the Home on September 1, 1922. After studying the case for a short time " Dr. Beale " ordered complete rest in bed, with careful nursing and nourishment every two hours. Sometimes four dozen eggs were given in a week besides ordinary food. Mustard packs were placed on the spine, and daily massage was given. By November 1 the patient was allowed to be carried out to lie in the verandah when the weather was suitable. On December 20 " Dr. Beale " reported that for the first time he saw the nerves beginning to reach out for nourishment. By February 28 she was able to go up and down stairs alone, and in April was walking two or three miles a day quite comfortably. On May 16 she returned home, leaving behind her her wheel chair on which she had been dependent for twenty-five years. The day after she got back she slipped and fell from top to bottom of the stairs, but though much bruised and shaken, she quickly recovered from all ill-effects. Her husband spent several weeks in the Home while she was there and could not be grateful enough for her restoration to health.

Perhaps the chief factor in the treatment given at the Home is psychic massage. By this I mean massage given by one who is a " sensitive," *i.e.*, one open to receive PSYCHIC MASSAGE. influences from the Spirit World. Both " Miss Rose " and " Sister Mercia " are able to lend themselves for this work, psychic power being poured through them. They say they can feel this power ; certainly their hands are often moved without their own volition. Others with psychic perceptions have even seen sparks of light coming from the tips of their fingers as they work. The massage varies greatly, sometimes it is gentle and soothing, sometimes " magnetic " and vibratory, sometimes very vigorous and rousing. Each patient is given the kind of massage considered most beneficial to the case by the " doctors " on the Other Side ; and this varies from day to day, the masseuse never knowing beforehand exactly what movements she will be required to give. Everything is directed by the " spirit doctor " working through her. Physical and resistive exercises of great variety are ordered in many cases, and have to be carried out with scrupulous care and regularity.

By psychic massage power was restored to a fractured arm which was stiff when the splints were removed and which had refused to yield to ordinary massage. The patient was only able to stay in the Home for five weeks, but progress continued after she left ; and I hear that she now has full use of her arm.

Another patient suffering from very defective eyesight was only able to stay three weeks ; in fact he did not live in the Home at all, but motored up each day for treatment. At the end of the time he

found he could see to read six inches farther away than before. He was given "magnetic" treatment over the eyes, and massage on the head and spine.

One very interesting case was that of a sufferer from urticaria (giant nettle rash). This caused the most terrible irritation and exhaustion whenever the attacks occurred.

SPECIAL CASES. The patient would be in misery for days; scarcely able to see out of her eyes or to get any sleep. She had been visited at home by her own doctor, but as no improvement took place he sent her into a London hospital for special treatment. There they dosed her with arsenic up to poisoning point and then with creosote, but two days after leaving the hospital the rash was all over her body again. After six months more of suffering she came to Hulham House. Apart from the urticaria she was in a very weak condition, having undergone several operations during the past years. She also suffered from weakness of the chest and had a bad cough when she arrived on July 9, 1923. She started at once on a course of vapour baths, as "Dr. Beale" felt that her system was full of poison. After ten baths the irritation was greatly relieved, and the cough too was much easier. At first she was kept in bed but was soon allowed to be in one of the outdoor shelters. She was given massage, good nourishment and special medicine. In a month's time she was much better, and though she still had attacks of the rash, these became less and less virulent. She felt that she received special help at some services of healing held in the Home during August, and by the end of the month she was so much better that she undertook to help in the house, and this she did until she left in January. I heard from her on May 25, saying: "I am very well; I hardly know myself. I cannot express in words what it is to me to be well and strong again after fourteen years of weakness through undergoing four operations. I have had no return of the rash. May God's blessing be upon the workers and the Home!"

Mr. J. H. Carpenter kindly added a few lines to these words. He wrote: "My wife and I have lived under the same roof as Miss B—for the past ten years, and have been perfectly familiar with every phase of her long illness throughout that period. We have read her testimony, which is true in substance and in fact, erring, if at all, on the side of moderation. My wife repeatedly accompanied her to surgeons and doctors as, owing to her weak state, it was inadvisable for her to go alone; and she also visited her at the various hospitals in which she was a patient, for, amongst other things, operations on the diseased frontal sinuses of the skull. Finally, her state of health became so alarming that I took upon myself the responsibility of sending her to Hulham House. However much opinions may differ as to the cause of her recovery, the fact remains that she returned from Devonshire a different woman; and though still compelled to take every care, she is now happily employed by a personal friend who can vouch for her excellent

spirits and renewed strength. As this case came under our immediate observation my wife and I will always be pleased to answer any enquiries and personally reaffirm the facts with which we are familiar. We cannot do less.—J. HAROLD CARPENTER."

One who was only able to spend a few days in the Home writes: "I am glad to tell you that since my stay at Hulham House I have had no return of the serious malady that troubled me."

"Dr. Beale" examined this patient and gave her treatment during her short visit, and he also held a conversation with her own doctor, one who had passed over to the Spirit World, and enabled him to continue treatment, which proved most beneficial to her.

A case of tubercular hip now in the Home has made steady progress. The case had lately been treated for three months in one hospital and four months in another, and was then sent home. One doctor said *this patient would never walk or even sit up again*; another that she might perhaps be able to put her foot to the ground in twelve months' time. After a month at home she came to Hulham House on April 23, where she spent the first week in bed, and was then carried out on a stretcher to lie in a spinal chair in the garden. There were unhealed wounds all down the leg and the knee was almost stiff. Baths and magnetic massage was given. On May 6 she began crutches, and by May 17 was able to use an ordinary wheel chair. On July 9 she began sun baths—whenever possible. On July 21 all bandages were discarded, as also the crutches, and she was able to walk up and down stairs. She is hoping to return home very shortly though the stiffness of the knee still makes her lame. This case of course needs the test of time as the trouble was of over twenty years' standing, and the leg had been operated on many times. Dr. Beale has also successfully dealt with a large number of nerve cases—some of very long standing.

The Home was opened in November, 1921, and since that date up to the present time one hundred and seventy-eight patients and about one hundred and forty visitors have stayed there, some for only a few weeks or days, others for many weeks or months. This does not, of course, include any who come just for one or two interviews with "Dr. Beale," or those who are treated by correspondence.

Before telling more about the resident patients I should like to mention one of these cases treated at a distance. It was a very bad case of tubercular spine of many years' standing, and the patient lived so far away that there was no possibility of his coming to Exmouth. A friend sent a piece of his hair asking for "Dr. Beale's" opinion. "Dr. Beale" thought very badly of him, but gave some advice and a prescription which he hoped might help him. His mother did not tell him about "Dr. Beale" but gave the medicine as recommended by the friend. Her son felt that it did him so much good that he asked for more, and went on taking it for several months. From time to time he obtained further advice from "Dr. Beale," for, finding that he

approved of the prescription, the mother told him whence it originated and got him to read about the "doctor's" work, and he continued to take his medicine.

Not long after this I happened to be in the place where he lived and I called to enquire after him. I had a talk with his mother, who was delighted with the progress he had made. She told me that after he had been taking "Dr. Beale's" prescriptions for some months he expressed a wish to see his specialist whom he had not seen for some time. The latter reported, after examination, that he found extraordinary improvement; instead of seventeen diseased places on the spine there was now only one, and he gave leave for him to be slightly raised instead of lying completely flat. The raising was gradually increased without ill effects, and his mother looks forward to continued progress. Of course it is only fair to note that this case was having ordinary medical attendance and had been doing so all along; but the mother declares that before "Dr. Beale" began to work on him all the doctors said there was no hope of recovery. Besides prescribing for him, "Dr. Beale" visited him psychically, and no doubt gave him magnetic treatment in that way, but he never came into physical touch with him.

But to return to the resident patients, how many of these can be quoted as cures? This is a very difficult question to answer. I do

SUCCESSSES AND FAILURES.

not mean that the patients have not been cured, but it seems almost impossible to get from them the exact data necessary for proof. The case of tuberculosis (tubercular

larynx) mentioned above was rather exceptional in this way, for the patient happened to be very keen about tests and proofs of all kinds, and made a point of them. As a rule the patients care little about proof; and happily, so far as their health is concerned, it does not matter; but for the sake of Psychic Science and the credit of those who are working on the Other Side it is important, though the latter seem to trouble little about it. So long as the patient is benefited they are content.

The first difficulty is that a patient scarcely even brings a written medical statement of his condition. Doctors do not usually give written statements to their patients. If a case has to be handed on to another medical man, they prefer to communicate directly with him.

In the eyes of the general medical profession "Dr. Beale" does not even exist, so he cannot expect to be treated with professional etiquette. All he generally has to go upon is a verbal statement by the patient as to what doctors have said about his condition, and he may not have seen a doctor for a long time; for many who consult "Dr. Beale" are chronic sufferers who have given up doctors in despair. Others have perhaps had two or three different diagnoses given to them; and "Dr. Beale" probably gives them yet another, of which there is no possibility of proof. Many come to him saying they have had ill health for years and that no doctor

has been able to do them any good. "Dr. Beale" perhaps declares that the seat of the trouble is some internal ulcer or growth, or some other hidden source of poison. He gives treatment for the same. The patient goes away a different being, but as no specific disease had ever been recognized by any medical man "Dr. Beale" can hardly, except in his own mind, claim to have cured it. Cases of this type are very numerous, and I suppose this is natural, for cases are often considered chronic because the real root of the trouble has never been discovered. Here is the testimony of one of them: "For years I have had much internal suffering. Many doctors having failed to find the cause, I came to Hulham House as a last resource on April 30, 1923. I am leaving on July 23 a new woman—healed in body and spirit."

Again, "Dr. Beale" claims in some cases to have discovered and cured cancer in its earliest stages when no medical examination or X-ray photograph could reveal its presence; but under these circumstances who could be expected to give him the credit of having cured a case of cancer? There are, of course, a few diseases definitely declared by the medical world to be incurable; one or two of these have found their way to Hulham House. Two cases of disseminated sclerosis, both of long standing, were treated by "Dr. Beale," one for seven and one for eight months; in both there was marked improvement. One patient astonished her earth doctor by the difference in her walking power, and he urged her to have further treatment. But both these patients felt that they could not be away from home any longer. It is difficult to get people to put aside everything for health's sake for months together, especially if they have a family; though one, or even two, years does not seem long for a cure, if the illness has been of many years' duration. "Dr. Beale" generally allows about a month for each year of illness.

The husband of the second case writes: "Just over eight months ago I brought my wife to Hulham House, an emaciated sufferer from spinal trouble and unable to walk. She had been under medical treatment for years and was told by a great specialist that, although she might live for twenty years, she would never walk again. Since coming to Hulham House she has gained over two stone in weight, and the muscles of her legs and back have become full and firm. I have every reason to believe there is a good prospect of her recovering her walking powers completely. (She had been able to walk over a mile, though with difficulty.) Both she and I regret exceedingly that it is necessary for her to go home at this juncture; but we hope to continue the treatment to a certain extent at home. Neither of us feel able to express our heartfelt gratitude."

Several cases of rheumatoid arthritis have been treated with success; great improvement—if not a cure—having been obtained.

RHEUMATOID ARTHRITIS.

One woman who had been suffering from this disease for seven years, and whose ankles and wrists were so crippled that she could not do her work, and said she could scarcely

cross the road, was so much better after three months' treatment in the Home that she was able to do hard scrubbing and to walk twelve miles a day.

Another case, after three months' treatment, has almost lost all pain, and the swelling is greatly reduced, as also the stiffness.

A third, of two years' standing, which had formerly been treated by diet, injections, massage, electricity, baths and drugs, but which despite them all grew steadily worse, until the patient was so crippled that she was ashamed to crawl out till after dark, and was losing the use of her hands, has been in the Home four months. She can now not only walk but run, and her wrists, though still slightly swollen, are quite flexible and she can use her hands freely.

Diet and rest play a great part in these cases. Yet another case was that of a man who after years of gradual crippling had been bedridden with this disease for some months. The doctor who attended him said he would never come downstairs again. He had tried various treatments, but all to very little purpose. He came under "Dr. Beale's" care on March 1, and on April 9 he was able, with the help of crutches, to walk a few steps from his bed to a vapour bath. He was soon downstairs and out in the garden; and by May 16 walked some distance. By May 21 he was wheeling a chair on the sea front for two or three hours a day; but when the "doctor" wanted him to take on regular work and begin to earn, great difficulty was experienced, as he clung to his insurance money and did not wish to lose it. Finally, he returned home.

One very bad instance of this disease came into "Dr. Beale's" hands before the Home was started. The patient was practically in a dying condition and under the influence of morphia night and day—a mental wreck and in a terrible state of emaciation. Under the "doctor's" treatment he left off all morphia, put on flesh till he looked the picture of health, was able to get out in a chair for hours together, and largely recovered his mental capacity. But when the time came for him to rouse himself to make efforts—which were, of course, painful efforts—he begged to be left alone rather than have to make them. He was himself a medical man, and it was firmly fixed on his mind that arthritis was an incurable disease. He frequently told "Dr. Beale" so, and no doubt this perpetual auto-suggestion hindered his recovery and made things difficult for all concerned. Being quite an old man, he was at last left alone as he wished, but it was a great disappointment to "Dr. Beale"; the latter felt quite sure that he could put him on his feet again if only he would co-operate. But the "doctor" cannot do everything. In every case a great deal depends on the patient. Just lately a man suffering from this same disease wrote asking for the promise of a complete cure in a month if he came to Hulham House. Needless to say his request was not granted. These cases usually require a long course of dieting and massage, together with physical exercises of all sorts. On one occasion, however, "Dr. Beale" consented to take an invalid who refused to diet in any

way ; and who also refused to have any dealings with the " doctor " himself ; but she was ready to let " Miss Rose " give her massage. She did not wish to stay in the Home, so she drove up each day for her treatment. She was only able to stay in Exmouth for a few weeks at a time, and this with a long interval between. At the outset the " doctor " was working under difficulties. It was a bad case, the disease had settled in the hip and spine, and had been increasing for eight years. It had long before been pronounced incurable although the patient had been able to have the advantage of every possible kind of treatment, including several visits to Buxton ; but despite all she grew steadily worse, and by the time she came to Exmouth she could not stand upright and had always to depend on a stick ; and the lower limbs were becoming almost locked together. Under a short and broken spell of " Miss Rose's " massage great improvement took place, the swelling was reduced, the pain lessened, certain movements—quite impossible before—could be easily done by the patient, and the space between the lower limbs was considerably increased.

So many cases have to remain unfinished, on account of want of time, they cannot be quoted as cures, and yet they can hardly be termed failures.

One man, whose wife was staying in the Home, and who used to spend the week-ends with her, had lost all power in his forefinger owing to rheumatic fever and neuritis. It had been helpless for fifteen years, and he had been told by one of his doctors that he could never get the use of it again. " Dr. Beale " offered to do what he could during his short visits to the Home. After a few spells of massage he felt power returning to the finger and was able even to use it a little ; but when his wife left the Home he was no longer able to come for treatment and, though I believe he hopes to do so later on, the case is at present at a standstill.

Sometimes " Dr. Beale," by psychic treatment only, is able to continue the improvement ; but these interrupted cases are as a rule disappointing.

" DR. BEALE'S " Another question which must be asked and
FAILURES : A SMALL honestly answered, if this is to be a truthful
PERCENTAGE. account of " Dr. Beale's " work, is " Does
he have failure among his cases ? "

Yes, he does have some failures. Could it be otherwise, seeing that he makes no pretence of being infallible, and seeing how many different considerations have to be taken into account with each patient ?

The mystery of disease and healing, and the full understanding of God's laws regarding the same, is not to be grasped easily, even by those who have discarded the earthly body and are themselves free from all ills of the flesh. But the percentage of failures is small. Perhaps sixteen out of the one hundred and seventy-eight patients

have gone away with little, if anything, to show for their stay at Hulham House. Whether the failure was due to "Dr. Beale" or to themselves it is impossible to say; but of these sixteen, five were not able to give him nearly the time he asked for; two others were of a grumbling, discontented disposition and fought every suggestion he made; and another was taken away because her father, who knew nothing of psychic healing, became nervous about her. Of the rest, one very bad case of paralysis felt himself to be more helpless when he left the Home than when he came in; and one, a very obscure case, which came to the Home in a dying condition, passed over to the Other Side. Two others, although when they left the Home they professed to be much better than when they came, afterwards, as a result of other medical advice, complained that "Dr. Beale" had given a wrong diagnosis and wrong treatment; and because of this one of them felt that he and all his workers must be evil spirits and that Hulham House had better close down at once.

Seeing, however, that the medical profession admit that they are wrong in over eighty per cent. of their diagnoses and yet continue to practise, I think a "spirit doctor" may be allowed a difference of opinion or even an occasional mistake, and certainly dissatisfaction on the part of some of his patients without being accused of evil intention.

People are apt to expect too much of "Dr. Beale" and not to realize his limitations. He makes no claim to be a miracle worker; he always says he has to work hard for any results he gets, and, for the most part, he advocates gradual methods of healing as being in accord with Nature. He only claims to have certain advantages over the ordinary doctor, owing to his being no longer

A "SPIRIT
DOCTOR'S" AD-
VANTAGES AND
DISADVANTAGES.

limited by a physical body. One advantage is that he can watch his patient unknown to the latter. This makes deception difficult and lying useless; but to imagine that he is always watching every patient is absurd. He is far too busy. One patient who had walked rather far into the country, sent out a mental call to "Dr. Beale" to provide her with a taxi in which to return home. The taxi did not appear, though the "doctor" said he had received the call and attached a psychic battery to the patient to enable her to walk home again without undue fatigue. A mother, who had left her small boy at the Home, wished to be assured that the "doctor" would be watching him every moment of the day and night. Such things may possibly be done if there be urgent necessity; but for psychic power to be squandered in such a fashion is not even to be desired. Because, by special concentration and by using special psychic instruments, "Dr. Beale" can gain supernormal insight into a physical body, this does not mean that he is at all times aware

ECONOMY OF
PSYCHIC POWERS.

of the internal workings of that body. Special psychic powers are not called into requisition where ordinary common sense will suffice, but they are sometimes wonderfully applied to meet an unforeseen contingency. On one occasion a shelf, on which stood a row of very expensive medicines "Sister Mercia" had lately compounded at the expense of much time and trouble, was on the verge of giving way when "Miss Rose" received a psychic message and rushed to the shelf just in time to save it from falling. On another occasion a little lamp in the passage flared up and began to burn the woodwork, when a spirit messenger, a small boy, presented himself before "Miss Rose" and begged her to come and attend to it.

In some ways, no doubt, "Dr. Beale" is at a disadvantage by being in spirit. Not being in any way limited by time in the Spirit World, it is difficult for him to accommodate himself to the time pressure which so dominates all earth conditions and so often hampers his work. Then he is entirely dependent on his medium for his manifestation to those who have no psychic perceptions; and the force of his personality varies at different times according to the condition of his medium, the psychic power at his disposal, the atmosphere of his surroundings, or the attitude of his patient. I do not suppose that he is ever able to bring his whole personality into play when manifesting through "Miss Rose." Sometimes there seems to be more of her and less of the "doctor," sometimes *vice versa*. If the psychic power be weak, he may not attempt to control the medium fully; and it is most important for those unacquainted with psychic laws to realize this and to be prepared sometimes for a disappointing visit from the "doctor." He cannot always be at his best in varying earth conditions. Again, he may confuse material and spirit, and think that he has "come through" to examine a patient when he has only done so psychically. It is often much the same thing to him, but not to the patient, unless he be possessed of exceptional psychic sensitiveness.

Also, "Dr. Beale" cannot sign a prescription; at least his signature would not be accepted; and his medium has been refused certain drugs that he wished to have, although the chemist in question has admitted that the drug asked for would be the best remedy for the disease mentioned. But, as a rule, "Dr. Beale" is content with herbal remedies. He believes that Nature has a cure for every ill amongst her plants. He also firmly believes in teaching people how to help to cure themselves. His treatment is a curious mixture of the material, the psychic, and the spiritual and personal element is taken into account in every case. No two patients are treated exactly alike, even though they may be suffering from the same disease. "Dr. Beale" cannot always tell whether a patient will be cured. So much depends on the response made by each individual. One may respond more to the physical, one to the psychic, one to the spiritual.

Perhaps the chief power in his work and in that of his helpers is the power of prayer. He says he would not dare to touch a single case without first making it a matter of

PRAYER.

prayer ; and, if the patient will also co-operate in this way, he feels it to be the greatest help of all.

A special room in the Home has been made into a chapel, and each day, at noon, a few minutes are set aside for silent prayer, and all in the Home are asked to join—either in the chapel or wherever they may be at the moment. A service for prayer and healing is held each Friday at 5.30 ; and many whose names have been remembered at these services have written to record benefit received.

The latest addition to the Home is a little Sanctuary of Silence, to be used by those who wish to be alone in prayer and meditation. It has been erected in memory of "Mrs. Fair" (see "One Thing I Know"), who passed away last November. She, together with "Dr. Beale," was the originator of this healing work. Curiously enough this little chapel was one of the details noted by "Miss Rose" in her psychic picture of the Home ; and she remarked its absence when she first entered the place.

"Dr. Beale" often wishes that he could find an earth doctor willing to co-operate with him. Such a combination has been

THE MEDICAL
PROFESSION.

known ; each doctor—material and spirit—diagnosing the case in hand and consulting together as to its treatment. Whether an impasse ever arose owing to diametrically

opposite opinions I never heard, but I believe that both doctors admitted that they had learned much each from the other. But so ideal a blending of spirit and material forces must be rare. As yet the prejudices of the medical profession against unorthodox methods of healing are strong, and local doctors have looked askance at Hulham House ; and, for the most part, have refused to have any dealings with it. If they believe the ridiculous stories circulated about the place, this can hardly be wondered at.

Lately, however, one medical man in the neighbourhood expressed himself as more than satisfied with the care received and the

CHANGING ATTITUDE
OF THE MEDICAL
PROFESSION.

progress made by a patient he sent to the Home, in fact he went so far as to say that he believed his stay there had saved his life. Recently, also, two other doctors have visited Hulham House, interviewed the

patients, discussed these and other cases with "Dr. Beale," and both have expressed their willingness to be of any service they can.

But antagonism and misunderstanding on the part of the medical world are very natural, for "Dr. Beale's" methods of diagnosis

PSYCHIC DIAGNOSIS.

are purely psychic, as also much of his treatment, and he is ignorant of medical technology. On one occasion he was

speaking of a spinal weakness in one of his patients and was asked to name the vertebræ affected. He said that this was beyond him,

but, asking his questioner to remove his coat, he put his finger on the spot he wished to indicate. Often he will diagnose a case without even touching the patient. If examining a throat, he does not apparently look inside, but passes his hand, or rather his medium's hand over the outside. He examined my throat in this way one day. It had been giving me trouble for three months and was very painful. His verdict was that it was due to a tooth which needed attention. As I had paid a visit to the dentist recently, I told him this was most unlikely. "Well," he said, "that is what I see, a septic tooth, causing the throat trouble." I went again to the dentist and he found that a nerve of the last tooth he had stopped had perished under the filling—producing a septic condition. When the tooth was put right the throat gave no more trouble.

"Dr. Beale" often seems able to make his presence known and felt quite apart from his medium. Sometimes in the stillness of the night patients become aware of strange internal vibrations or external tinglings, for which they cannot account; they have been known even to ring up "Sister Mercia" to ask what was the matter with them; only to be told that a psychic battery was being applied or that magnetic treatment was being given to them from the Spirit World. Some patients, wondering what they were, have described such batteries radiating light and power upon them. Others see themselves surrounded by vivid colour and learn that they have been experiencing a colour bath. Yet others have declared that a psychic operation had been performed upon them. They say they have heard the conversation of the "doctors," have received directions from them what to do, or have been impressed not to move, and have become aware of strange and even painful sensations. One patient felt sure that an anæsthetic had been administered psychically, consciousness having been lost for a long time, and soreness and tenderness in certain places having been experienced when it returned. And all this without a "by your leave" on the part of the operators!

Are such things possible? When questioned on the subject "Dr. Beale" pleaded guilty and excused his arbitrary behaviour by saying that if he had made known his purposes beforehand, nervousness, or even intense interest on the part of the patient, would have probably frustrated them. I doubt if the idea of asking permission ever entered his head! On one occasion (having been kept awake for several hours on several nights, by extraordinarily strong vibrations, due, I felt sure, to a psychic battery) I ventured to remark that I thought I was very long suffering, to which he retorted, "Well, if you ask me, I don't think you have much choice in the matter."

A hard lump as large as a walnut, which "Dr. Beale" declared to be cancer, was withdrawn from the breast of a patient by psychic power—at least this is the statement made by "Dr. Beale"—I cannot of course prove it, but I can vouch for the fact that the lump

gradually diminished and completely disappeared in less than a month. No physical treatment was given, and the patient was aware of nothing except slight tingling. "Dr. Beale" said that most of the work was done during sleep, anæsthesia being induced by powerful colour rays on the back of the neck.

In one distant case, treated, psychically only, by the doctor, a patient's sister minutely described an operation which she said she saw being performed upon her sister. So accurately did she describe it that the earth doctor attending the case asked if she had ever seen such an operation (she had not), and added that, if what she saw was true, it threw considerable light on the nature of the disease.

Some day, perchance, verification of statements such as these may be possible, meanwhile we can but note them carefully, enquiring at the same time whether any perceptible change has taken place in the patient's condition. "Dr. Beale" says that he has been able to collect and store a tremendous amount of psychic power for use in the Home, and some who have come there have felt almost overwhelmed by the sense of power surrounding them.

OTHER

SPIRIT HELPERS.

He has, of course, a large band of doctors working with him on the Other Side, and he will often summon a spirit specialist to a difficult case and hold consultation with him.

A spirit known as "The Professor" (see "Dr. Beale") pays periodical visits to the Home, and his advice and help are greatly appreciated by those on both sides of life.

I trust I have not wearied my readers by this lengthy and perhaps rather monotonous account of the latest developments of "Dr. Beale's" work, and I hope that I have shown that, despite all shortcomings and imperfections, a good and useful work is being carried on at Hulham House.

I could say much about the happy atmosphere of the place, the gatherings held there, and the extraordinarily harmonious blending of all types of character and life—from charwoman to countess—but in this article I have been asked to deal with the medical side of the work.

As a money-making concern I do not recommend the place. How can profits be made when the rule of the house is always to have one or two free patients and never to refuse anyone because of lack of money, when twenty per cent. of the treatment is given free, when twenty-five per cent. of the visitors pay nothing, when reduction in terms is continually made to suit the purses of applicants, when no remedy is considered too expensive for any patient (I happen to know that thirty shillings a week was lately spent on ointment for one patient), and when extra comforts and ornamentations are constantly being added to the Home?

No, if you are out for money-making, I do not advise you to take shares in Hulham House, should such a possibility ever present itself, at any rate, not while "Dr. Beale" and his workers have the

management of it. But, and I speak from personal experience, for I have stayed there several times—both as patient and as visitor, if you are ill and ordinary medical skill has not availed you, if you are in need of rest and refreshment, if you are feeling cramped and stifled by dogmatism and conventionality, if you want new ideas and are ready even to be shocked and startled by some of them (though I would emphasize the importance of exercising your critical faculties and submitting everything to your reasoned judgment), if you wish to learn more of psychic possibilities, and to enquire into the life beyond the grave ; and last, but not least, if you wish to understand something of the value of prayer, the beauty of service, and the joy of fellowship, then pay a visit to Hulham House ; and I venture to prophesy that you will not go away empty, or that if you do, the fault will lie chiefly with yourself.

N.B.—If any who reads this article can, through any other medium, furnish corroboration of the existence and work of “ Dr. Beale,” as carried on either on earth or in the Spirit World, I shall be most grateful. At present the only definite allusion to it besides rather vague descriptions which I have had, is a casual remark made by a “ spirit control ” and given through a sensitive quite unknown to “ Miss Rose ” that he “ helped to collect power for ‘ Beale’s ’ batteries.”

[Miss Chilton and Miss Harvey, “ Dr. Beale’s ” devoted nurse and medium, expect to visit the United States between November, 1924, and February, 1925. They will travel for rest and much-needed refreshment, but expect that “ Dr. Beale ” will use them in many ways. Any in U.S.A. wishing to meet them should write at once to Hulham House, Exmouth.—ED.]

THE OXFORD CONFERENCE (1924) ON SCIENCE AND RELIGION.

By H. A. Dallas.

THE Society called "The Churchmen's Union," which arranged the Conference at Oxford last August on "The Scientific Approach to Religion," consists of members of the Church of England whose religious opinions vary considerably, but who are united in their desire to discover Truth, at any price, and in their conviction that no fact of science can be at variance with the Christian faith, if that be truly apprehended. Modern Churchmen, therefore, offer the most hopeful point of *rapprochement* between the Christian Churches and Psychical Research.

Not a few of those who belong to this Union hoped that this subject would be included in the programme, but the Committee decided otherwise. When I resolved to attend I also resolved to say something about Psychical Research if opportunity offered, but not to force it unless the right moment arrived. This occurred on the morning of the last day of the Conference. But a word about the previous meetings will interest the readers of the "Psychic Science Quarterly."

We had an intellectual treat. The meetings were addressed on various scientific subjects by experts, with many letters after each name: Prof. MacBride, Prof. Macpherson, Prof. Haldane, Prof. Lloyd Morgan, etc., and the general effect of the papers was to leave on the mind a profound impression of the magnificence and order of the Universe, and a deep assurance that this wonderful Order could not be accounted for by any *mechanical* scheme whatsoever. These truth-loving students of Nature led us with reverence to the same conclusion—a conclusion which seemed, as we listened, inevitable—and that was that everything is supernatural as well as natural, that the Divine Spirit is over all and in all and through all, and that the orderly sequence which we call "natural law" is a constant witness to the inscrutable, but, Intelligent Purpose of the Eternal Spirit. I was reminded as I listened of the conclusion which Dr. Geley reached, confirmed to him by his psychical studies, that the Universe consists of matter moulded by psychic force under the influence of "l'Idée directrice"; in other words, directing intelligence.

On the last day the subjects dealt with were "The Supernatural" and "Miracles." The Rev. J. C. Hardwick pointed out that to the

writers of the New Testament miracles involved no breach of natural laws, because the very conception of natural law was foreign to the manner of thinking of writers at that period. St. Thomas Aquinas, on the other hand, was confronted with the scientific problem, and met it by defining "miracle" in a manner which scientific men could not accept, as supernatural intervention suspending natural law. Mr. Hardwick pointed out that events which are normal and consistent with natural laws at one level of evolution appear "miraculous" in relation to a lower level, e.g., vital activities are "miraculous" to the inorganic, and mental activities to the lower orders of animal life, etc. When he concluded I said a few words to the effect that the subject of "miracle" could not be adequately understood or estimated unless the facts for which Psychical Research had accumulated so much evidence were taken into account. I said that this evidence showed that occurrences similar in kind, though differing in degree of importance, to those recorded in the New Testament are happening now; and that just as the geological history of the formation of our planet was confirmed by movements of land and water, denudations, etc., which can be observed at the present time, so the events recorded in the Gospels receive confirmation by corresponding phenomena which can be studied and observed now. I added that this study would extend the *range* of the events, which students would find it easy to believe as having occurred two thousand years ago; and that a College teacher had said to me: "Psychical Research has given me back my New Testament."*

I was glad to find that these remarks were acceptable to the reader of the paper on "Miracles," who courteously thanked me for having brought forward the point, with which he agreed. He added that he was quite prepared to accept such occurrences as telepathy, healings, levitations and so forth as *supernormal* phenomena, although he did not recognize intervention from outside Nature. The latter remark I did not altogether understand; as, if by Nature is meant the whole Universe of God, visible and invisible, material and spiritual, of course nothing can intervene from without, for God is immanent *in* all that is. Probably I failed to apprehend his meaning; but it was satisfactory to find that the importance of psychical phenomena and of the subject generally was recognized both from the platform and by the audience, who seem to have welcomed what was said very heartily, and questioned me further when the meeting dispersed.

* "The Observer" of August 31st gave an excellent account of this session, sympathetically reporting Miss Dallas' intervention.

AN EXPERIENCE WITH THE CREWE CIRCLE.

FROM "THE HEART OF A FATHER." *

"I HAD heard a great deal of Mr. Hope and a Mrs. Buxton, of Crewe. Mr. Hope is a Lancashire man, and is, or was, a member of the Salvation Army. Some years ago he discovered, by the merest accident, that he had a special, almost uncanny, gift of being able to project upon a sensitive plate an 'extra' which was generally the photograph of some deceased person. He could not account for his gift then: he cannot account for it now. He has simply to accept it and to use it. I have seen scores of these photographs and they present a delicate and difficult problem. What is it that is photographed? It is something invisible to the naked human eye, but something that the more sensitive film of the plate can catch. Is it a thought-form created by Mr. Hope and Mrs. Buxton, or a thought-form created by the sitter, or a form built up by spiritual beings on the Other Side and prepared for the camera? I do not here enter into the controversy. I simply tell my own story.

* * * * *

"My wife and I determined to go to Crewe. In order to eliminate every element of suspicion or the possibility of fraud, we took particular precautions to secure absolutely perfect conditions for the experiment. I was aware that suggestions of imposture had been made in connection with these photographs, hence it was necessary to be very careful. A secretary of the local branch of Psychological Research wrote to Mr. Hope asking him to fix a time for a visit from two strangers, whose identity was completely hidden from him. In addition to this a packet of plates was obtained direct from the Ilford people, who were directed to X-ray the contents of the packet with a private mark known only to them. The packet came by parcel post, and my hands alone opened it at the proper time.

"There is no suggestion of mystery about the house in Crewe. It is a small, uninspiring dwelling, consisting downstairs of a small parlour, a kitchen and outhouse, a room under the stairs which serves as a dark room. The outhouse is used as the 'studio.' At one end is a cage containing some birds. At the other end are a few household oddments curtained off. The space between the two contains nothing but a couple of chairs and the camera tripod. The place is marked by primitive simplicity.

"Mr. Hope is a blunt, plain-spoken, straightforward Lancashire man. He received us without asking our names, or anything concerning our affairs. He, Mrs. Buxton, our little party of three and

two others sat, in full daylight, around a small table. The packet of Ilford plates was then placed by me in the centre of the table. Never for a moment did it leave my sight. I took good care of that. Even if the packet had been changed in some swift covering movement, this would have been to the disadvantage of Mr. Hope, for my plates had been treated in a special way by the Ilford people, and it was impossible for him or anyone else to reproduce these private markings.

"Mr. Hope is a religious man—a member of the Salvation Army, I have said. He conducted a short religious service and offered a prayer of touching simplicity. 'If it be Thy will, O Father, may we have some manifestation of the Spirit World' was one sentence of the prayer. Then the hands of the entire company were placed over the packet of plates, to 'magnetize' it.

"I went into the dark room, unsealed my packet, wrote my signature across the corner of each plate, and then filled the carrier, which never left my hand until it was placed in the camera. My wife and I sat eight times, and my friends sat four times in front of the camera. During each exposure Mr. Hope and Mrs. Buxton joined their hands and closed their eyes. Then I returned to the dark room, took out the plates, verified the signature and proceeded to the development. Again, the plates never left my hands. I took them out into the large kitchen to wash them. When all was finished it was seen that six of the plates contained no 'extras.' These were discarded. Upon the other six certain forms were clearly discernible. Feverishly the printing went forward, and this was the final result: Taking the plates in the order of their exposure, the first revealed a mass of white matter something like wool in the midst of which a face was forming. My wife and I were in the foreground of the picture; this white material was behind us.

"The second and third pictures yielded better results. The whiter material was denser and a number of faces were visible but indistinct. One face, however, had moved down and rested between the two sitters.

"The final picture startled us, for there, clearly and sharply defined, was the spirit photograph of our little Anthony. Has he indeed been present and sat for his photograph? If not, then how was that unmistakeable face impressed upon the plate?

"We left Crewe with a feeling that the 'real' things are not the material things that we measure and weigh and see. These clumsy things are illusive. It is the spiritual things that are real. I am bound to add that Mr. Hope took no fee for his work (he never does), although no gift could have been too handsome as a reward for what we received through him that day."

*This book, reviewed elsewhere, is now openly acknowledged by leading Free Church papers to contain the experience of the Rev. F. C. Spurr, a leading Birmingham clergyman.

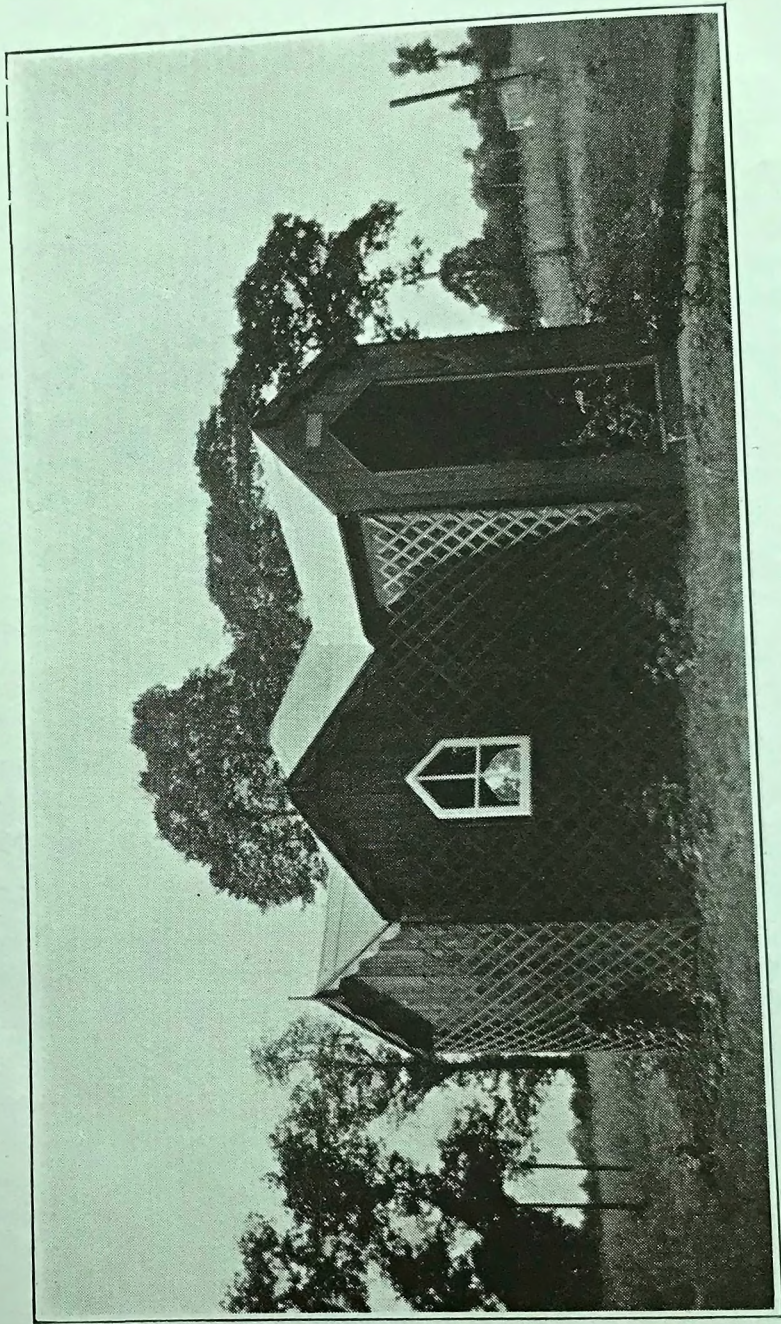


Fig. 1. "The Dawn," Hulham House.

A PSYCHIC PHOTOGRAPH ON A ROLL FILM.

By Mrs. Hewat McKenzie.

It may not be generally known that in the recorded facts of psychic photography, since the roll film camera came into use, there are no careful records as to a psychic "extra" having been obtained when using such a camera. Neither Mr. Hope nor Mrs. Deane could report any success in this way. At the College at an experimental class one student got various markings on a film, but the circumstances were not fully noted at the time, and cannot be used as evidence. Flat films seem to offer no particular bar to results, and on two occasions at the College the Crewe Circle obtained "extras" on these. On both occasions leading photographers who supplied the films and carried out the experiments were present, and completely satisfied. Amateur results have occasionally been sent to the College as roll film results, but it is difficult to get any line upon them. It was never considered impossible to obtain a roll film result, but that none had been secured by known psychic photographers was a matter for comment. But the ice in this respect seems broken.

In July the Crewe Circle paid a visit to "Dr. Beale's" Home at Hulham House, Exmouth. They had been before and always felt happy in the surroundings. Mr. Buxton and a son also accompanied them, and so there was a strong psychic force, for it will be remembered that Mr. Buxton was an important member of the original Crewe Circle, and provides excellent conditions by even being in the neighbourhood when experiments are undertaken. Miss Harvey, "Dr. Beale's" sensitive, who participated, is also a powerful medium.

Within the last few months a small devotional house, called "The Dawn" (see Fig. 1), has been erected in the grounds, to the memory of "Mrs. Fair" (see article by E.M.S. in present issue). It is intended and beautifully suitable for silent meditation, and within it is a small altar. Miss Harvey wished the Crewe Circle to try for a psychic photograph in this spot, which they did with excellent results; one "extra" showing three separate faces said to be recognized, in an ectoplasmic cloud just under the altar table, and another giving a written message as an "extra"; a third was received when an exposure was made outside "The Dawn."

A gentleman, a patient in the house, was extremely sceptical over the whole matter of psychic photography, and said to Mr. Hope, during these experiments, "Will you use my camera? I have one

in my trunk, in which a roll film was placed months ago." Mr. Hope said he was willing to try but he had never had any success with roll films. The camera was fetched by its owner, who showed Mr. Hope how to manipulate it. The first exposure was bungled because of this, but the second was made facing the altar. The film was taken out at once by its owner, and he and Mr. Hope developed it together. Number 1 was spoiled, as expected; but Number 2 showed a clear psychic "extra" (see Fig. 2), which is supposed by those who knew her to bear a likeness to "Mrs. Fair," the lady to whose memory the chapel is dedicated. The rest of the film was not used.

The fact was reported to me first by Mr. Hope and then by Miss Harvey, and I subsequently wrote to Mr. C——, the owner of the camera, for confirmation. He is a man of integrity, and his name and address are in the possession of the College if further verification be required. Mr. Hope asked him for a note regarding the occurrence at the time, and Mr. C—— sent me the following, which is a copy of a signed letter which followed Mr. Hope to Crewe.

"To Mr. Hope, of Crewe.

"HULHAM HOUSE,

"July 13th, 1924.

"I have pleasure in stating that the camera used was charged in August last and has been lying in my trunk since then. As you noticed when I handed it to you, the Fig. 1 showed at the back; and in showing you how to work the time lever I spoiled No. 1 on the film, consequently the photo taken in "The Dawn" was No. 2.

"I opened the camera myself, and assisted you in the development of the film, and witnessed all that took place.

"(Signed) C——."

The camera used was an Ensignette, No. 2.

It is to be noted that neither the camera nor the film belonged to Mr. Hope; that the film had lain in the camera for nearly a year; that no one at Hulham House knew that Mr. C—— would ask to use his camera for psychic photography, and that Mr. Hope only made the exposure and assisted in the development.

We are glad to have such an exceedingly well-attested case to offer our readers regarding this unique result.

A CURIOUS PHOTOGRAPHIC EFFECT AT A WAR MEMORIAL SERVICE.

A letter from the North from a well-known student of psychic science contained a portion of a film which had been exposed at the unveiling of a War Memorial at Flodden on June 14. The owner of the camera and film had no idea of obtaining anything psychic, and knew little if anything about such matters, but was simply desirous of obtaining a record of the gathering. Three exposures had been previously made of the film, and three were exposed at the Memorial. On sending the film to be developed a week later, a curious effect was

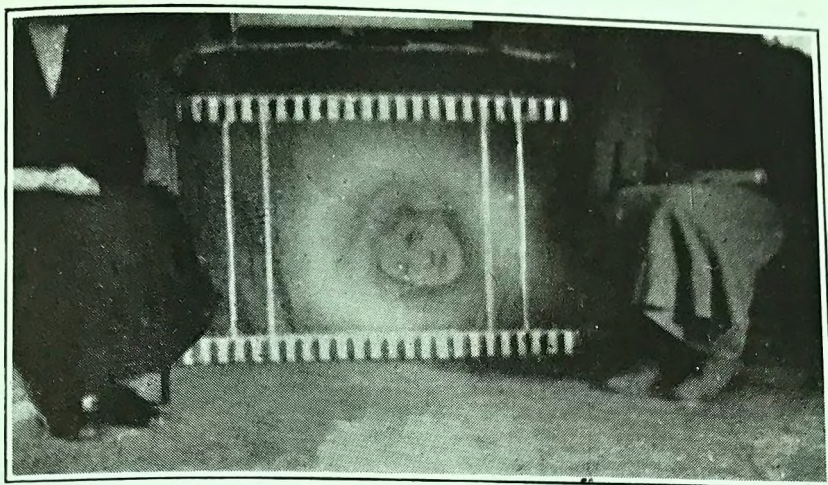


Fig. 2. Psychic "Extra" on Roll-Film.

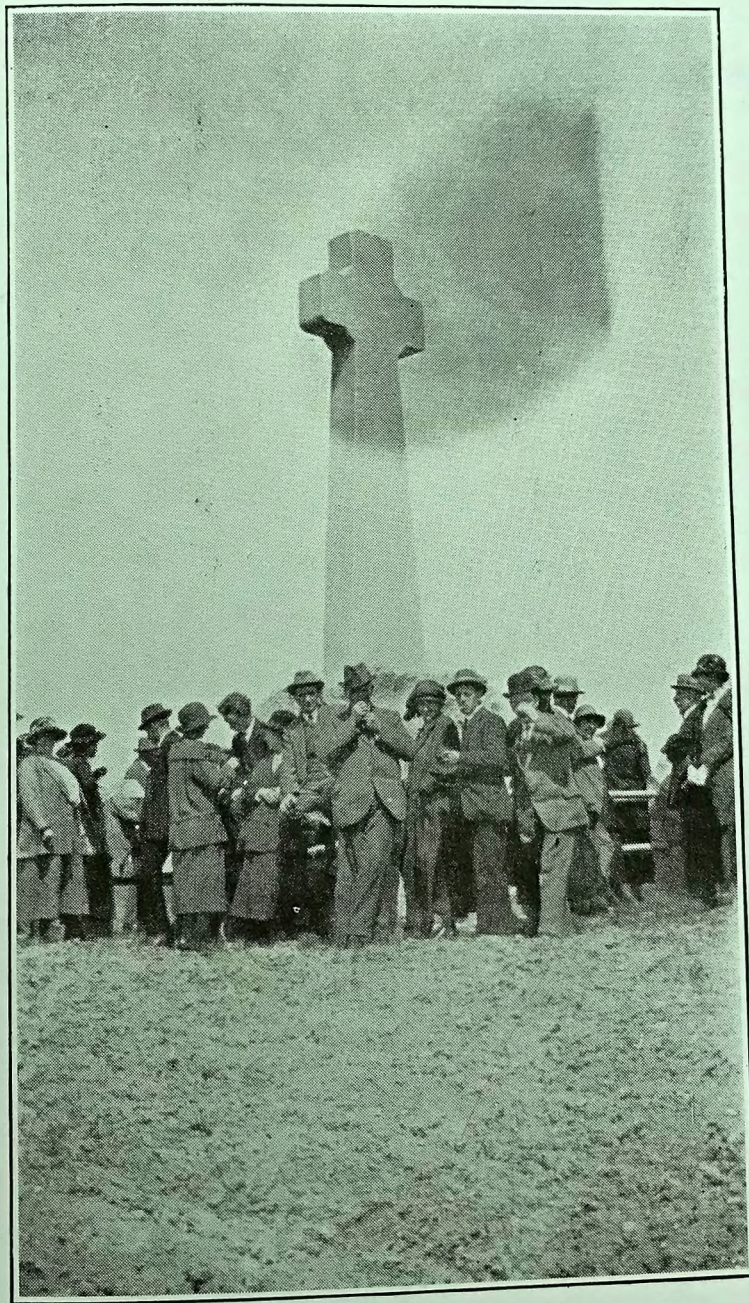


Fig. 3. A Curious Result at a War Memorial Service.

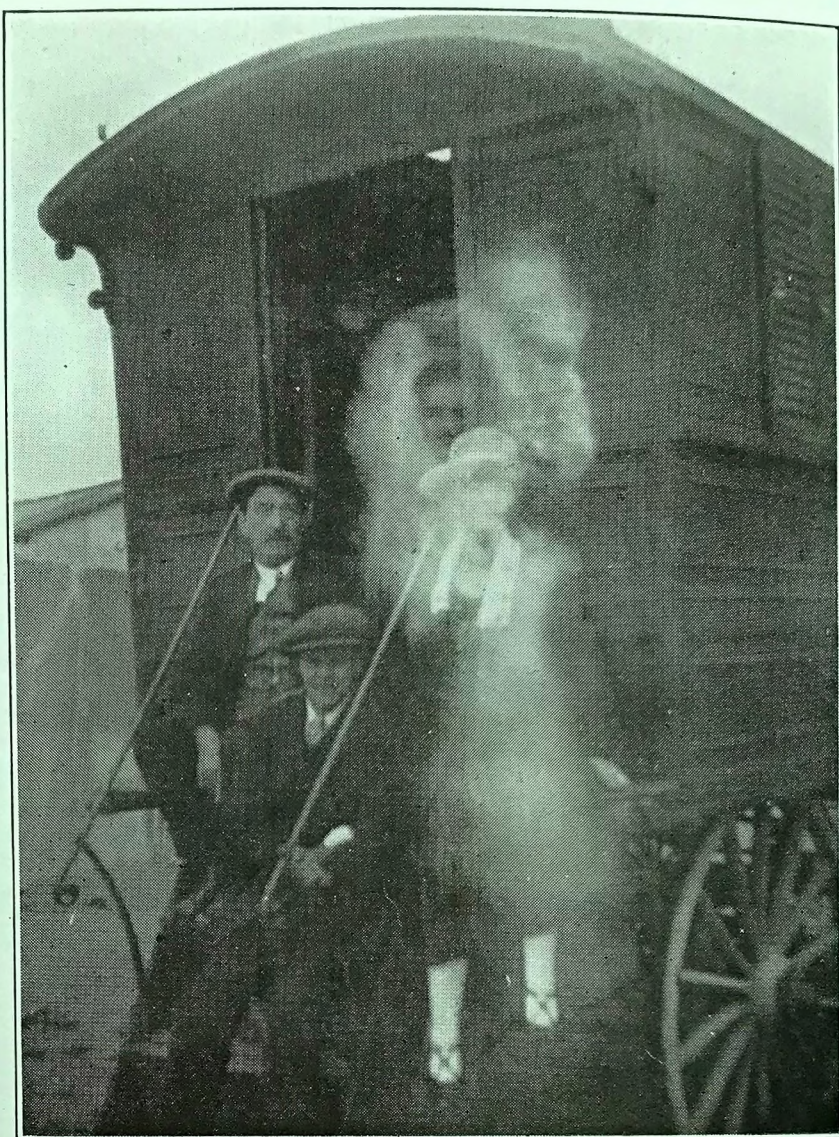


Fig. 4. A Complex "Extra."

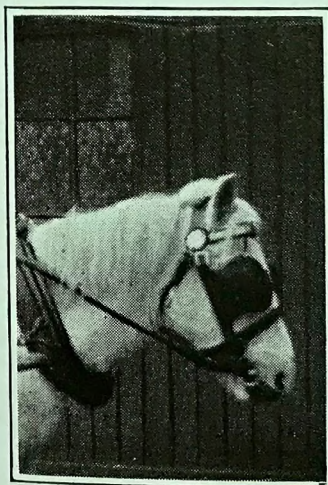


Fig. 5 "Tommy."

seen on one of the three latter exposures (see Fig. 3). It will be noticed that the film is beautifully clear in every other respect except for the effect over the cross, an "aperture" as the late Major Spencer would have called it, in which psychic images develop up. A photographic expert has examined the film, but cannot say how the result could have occurred accidentally. It was carefully developed by a local chemist.

One of the prints, when carefully examined, seemed to show a face, about which there is a curious story. It is stated that it was recognized by the owner of the film as that of a friend lying very ill, and longing on the day of the Service that her friend who exposed the film could be with her. A week later she died. The face, seen on looking in the 'aperture' when holding photo upside down, only seems to show when a certain density of printing takes place. Nothing shows on the film except the "aperture." It is of sufficient interest to record as another roll film result and happening on a solemn occasion of remembrance, when other such results have been claimed. The accompanying print only shows the general effect.

Many incidents in "Phantasms of the Living" testify to the power of one near death to show herself to her friends; if the owner of the camera is right as to the face, and she had no idea that her friend was so seriously ill, then the film on this occasion registered the phantasm.

AN OPEN-AIR PSYCHIC PHOTOGRAPH.

The place and the background is the seashore at Exmouth, and a caravan which takes patients and guests at Hulham House, to the sands for the day. Mr. Hope had taken his camera along, and Mr. and Mrs. Buxton and their son were arranged on the back steps of the caravan as a suitable group. When the plate was subsequently developed it showed a most curious result (see Fig. 4). Mrs. Buxton on the right, is blotted out of all recognition from head to feet by a cloud. Just above her is a beautifully clear face, an excellent likeness of her son who passed away last year, and to whom her thoughts had turned during the exposure, wishing that he could have been one of the group. Above Mrs. Buxton's head and to the right of the "extra" is a curious cloud-like formation which takes the shape to an observant eye of a horse's head. Now L——, the deceased son, had much to do with horses during his life-time in business, and was very attached to a white pony called "Tommy," which died some years before. The family think that "Tommy" and his chum are still together in some way. An old photograph of the horse has been sent me for comparison (see Fig. 5). Animal survival has been affirmed as long as spiritualistic views have been held, and the sensitive plate as well as the human clairvoyant may register the fact. Several other instances of animal psychic "extras" have been reported.

Another curious thing is to be noticed in this complex "extra." If Mr. Buxton's waistcoat front be examined, a face is clearly seen

by the side of his son. This is stated to be a brother of Mr. Buxton's, who also passed over last year. The face seems built up in the folds of the waistcoat, in a similar way to other psychic results which have been noted.

What are we to make of it all? There is no testimony to this particular result beyond that of the family. The plate and camera were Mr. Hope's and manipulated entirely by him without any thought of a psychic result, and so it may not be considered test-proof. But the remarkable character of the whole result is very difficult to explain in any other way than as a supernormal result, and in the face of the photographs shown already in this article—the psychic "extras" of Dr. Geley, that of Mr. De Brath's friend, and the roll film result, we may take it that this one also merits our careful attention.

I am obliged to Mr. Hope and to Mr. and Mrs. Buxton for allowing me to reproduce this.

ANOTHER STEREOSCOPIC "EXTRA."

Mr. Chas. Lyle allows me to report that in July at the College he made an exposure in his stereoscopic camera in the presence of the Crewe Circle. An "extra" appeared—the same face on both plates, but in different positions on the two plates. As in previous experiments neither Mr. Hope nor Mrs. Buxton ever saw the plates, which were loaded into the slides at Mr. Lyle's house, and taken away after the experiment and developed by him. On a marked plate exposed in Mr. Hope's camera, a few seconds before, a different "extra" appeared. On other occasions, the *same* face as an "extra," has appeared on the plate exposed in Mr. Hope's camera, and on Mr. Lyle's stereoscopic plates.

BOOK TESTS.

THROUGH MRS. BLANCHE COOPER.

FROM COLLEGE RECORDS. BY THE HON. SEC.

THOSE who follow this line of communication, which seems to indicate an independence of thought, and a power of selection on the part of the communicator will be interested in the following. Numbers 1 and 2 were given to two friends who are fairly frequent sitters together with Mrs. Blanche Cooper, and have received a greater number of book tests than any other sitters at the College. The tests seem chosen from shelves in the house of one of the sitters, in which there are many books in different rooms. For other book tests recorded in PSYCHIC SCIENCE I would refer readers to the issues for April, 1923, and January and July, 1924.

No. 1.—A GENEALOGICAL TABLE MENTIONED.

Sitting with Mrs. Blanche Cooper, July 7, 1924.

"The communicator claimed to be my grandmother; she told me to take the second book on the third shelf just inside the door, and I should find inside the book a paper that had something to do with the family, and that also in the book I should find a name very closely connected with myself, and something that I should remember from a long time ago. I tried to get her to tell me in which room to look for the book, but could not hear clearly what she said; it sounded a little like 'mother's room'; but as I knew there were no books just inside my mother's room; I asked her again to try to tell me, but she only repeated several times 'Just inside the door'; and so I decided to look for the book in the smoking room; for she may well have been trying to say that, as it is just inside the front door. This apparently was quite right. The book proved to be Mark Noble's 'Memoirs of Cromwell,' Vol. II (a rather rare book by the way). In the first page is a paper which unfolds, and on which are shown the quarterings of the families related to the Protector. My mother is a Desborough, and is descended from General John Desborough, of Cromwell's army, and was Cromwell's brother-in-law, and so obviously the first part of the test is easily proved.

"There is in the volume a chapter of some twenty-seven pp. devoted to a history of the Desborough family. Re-reading this chapter brought back to my memory tales of adventure connected with General John, and other members of the family, which used to amuse me very much when first I heard them, a long time ago. So that the whole test is proved to be quite correct. I had no suspicion at the time the test was given what it could possibly be about. I never thought that it might prove to be a history book, and that I might find mention of Cromwell, or that the family of Desborough should be mentioned at such length." M.

Notes.—“ Just inside the door.”

There was a difficulty in locating the room indicated, but “ Just inside the door ” seemed to be a guide to a particular room.

“ A paper which had something to do with the family .”

This is a particularly definite indication. There are only a comparatively few books to which this might apply.

“ In the book, a name closely connected with myself, and something I should remember from long ago.”

This was again a very definite lead, as the latter part of the report indicates.

NO. 2.—A BOOK TEST FOUND AT A DISTANCE DURING A SITTING.

At a Sitting on July 28.

“ We had only sat a few seconds when a voice that seemed stronger than ever before, and characteristic too, spoke, saying: ‘ What shall I try to do to-day; or is there anything you want to ask me?’ To which my friend replied ‘ What about a book test?’ The answer came at once, ‘ Not a bad idea; but I shall have to go and find one.’ We waited for some time, and other voices spoke; and then we were told that a subject for a book test had been found, in my home, in a room upstairs, from which other tests had been chosen. ‘ The bookcase on the left, fifth book from right to left, page 28 or 82, top shelf, with *picture* books on it,’ was the indication given. I asked particularly that a quotation from the page should be given; but that seemed difficult, and I was only told that the word ‘ light’ and also something about ‘ Sun’ appeared on the page.

“ On reaching home and, following the indications, I found that all the books on the shelf indicated are *illustrated* books; this particular one is ‘ A Dish of Apples,’ by Eden Phillpots, illustrated by Arthur Rackham, Edition de Luxe, limited to five hundred copies; signed by author and artist. On page 28 (there are not 82 pages) were the last five verses of a poem entitled ‘ Cide Makers.’ I will quote only two verses, from which the test is obviously taken”

“ The presses slumber and their fragrance fades,
The shadowy mouse steals back into his haunt.
An empty knot-hole throws,
The only *ray of light*.”

When red of eye on low November eves,
The *sun* *peeps* through the naked apple boughs.
To flash a fleeting glance,
That’s lost in nothingness.

“ The poem is not at all familiar to me, I never remember having read it before.” M.

Notes.—Here we have the sitter suggesting that a book test be found; and the communicator, after an interval in which others spoke, claiming to have found one. Many instances are on record in which, *during a sitting*, a communicator will claim to verify or bring news from a distance.

“ A top shelf with picture books on it.”

I think in all the book tests I have recorded at the College, this is the first in which picture books have been mentioned specifically. As it turned out this shelf was particularly reserved for illustrated works.

“ Light and sun.”

I have noted before how often these words are given in book tests through Mrs. Cooper. In this case, as in others, they certainly apply to the particular page referred to.

No. 3.—A CHILD COMMUNICATOR FINDS AN APPLICABLE BOOK TEST.

At a Sitting on May 19, 1923. Two Sitters.

At a sitting with Mrs. Cooper the following book test was given, the communicator being a boy who passed over at the age of ten. "First shelf counting from the bottom, left to right, third book, page 52 or 25. You will find something I used to like very much, and it will remind you of me."

The book proved to be Vol. I, "History of Music," by Emil Naumann. On page 52 is a small picture of an Egyptian trumpeter, drums are also mentioned. The communicator was very fond of marching about with a trumpet, and it does "remind us of him." We consider this an excellent test.

Notes.—My correspondent has kindly sent me the picture on the page referred to. It is such a picture as a child might clearly visualize, and love to look at and imitate. The communication states that he liked something in the book very much. His friends do not think he knew the book at all in life, although it had always been in the bookcase in the house in which he lived.

No. 4.—*At a Sitting on August 27, 1924.*

"The same communicator gave another test to same two sitters. "Look, page 11, fourth book, right to left, first shelf, bookcase without glass, you will find a message something about 'water.' I could say a lot about it, and so could Doris, but I want you to find it yourself."

The book indicated was "Knots Untied," by John Chas. Ryle, D.D., Lord Bishop of Liverpool. On page 11 is a paragraph, part of a talk on the sacraments. "We refuse to admit that they are the grand media between Christ and the soul—above faith, above preaching and above prayer. We protest against the idea that in baptism the use of *water* in the Name of the Trinity is invariably and necessarily accompanied by regeneration."

This is very good as the views stated above are strongly held and frequently expressed by us, although we are Church people."

Notes.—This contains a perfectly definite reference to a specific word—"water," which the receivers recognize as belonging to speculations in their minds on a certain subject.

A TREASURE OF CHRISTENDOM.

UNDER this title the "Morning Post" of Monday, July 14, 1924, published an important communication by their special correspondent, together with a leading article which we reprint with the correspondence ensuing. We commend to our readers the careful perusal of this record, which presents many points of interest and importance to those in sympathy with the principles we represent, and to all who have at heart the preservation of a unique and irrefragable body of evidence for the reality and efficiency of psychical methods of research in connection with physical science. We shall probably have occasion to say more about the matter under discussion in our Christmas number, when it may be possible to summarize the position, and perhaps to indicate some lines on which the mischief already done may be retrieved and the way opened for a new chapter of research and development. The present attitude of the authorities is still one of passive resistance, but there are indications that they are gravely shaken by the disclosures in the "Morning Post," and their sensitiveness now to criticism is shown clearly enough in the hasty effort they are making to remove the more obvious tokens of their neglect by a clearance of grass and weeds and by some superficial efforts at repair. But the loss and deterioration of records in the Abbey is already great and is still going on. More urgent measures are called for, and the public should demand with no uncertain voice the due fulfilment of their wishes in regard to their national heritage in Glastonbury Abbey.

A TREASURE OF CHRISTENDOM.

(Reprinted from "Morning Post," Monday, July 14, 1924).

WE sincerely hope that the eloquent appeal we publish this morning on behalf of the proper care and treatment of Glastonbury Abbey will receive an instant and generous response. There can be no doubt that the Council, of which the Archbishop of Canterbury is the President, and in which the property is vested, would be glad to take advantage of a revival of public interest in the extraordinarily fascinating relics of a great ecclesiastical and national monument. Our Correspondent is unable to explain what seems to have been the rather sudden cessation of the extremely valuable

archæological work, which had been performed by Mr. Bligh Bond, an architect and antiquary of eminence ; nor for what reason his offers to renew his labours have been declined. Of some of Mr. Bligh Bond's discoveries our Correspondent gives an outline. For fuller information regarding a remarkable achievement, those interested in the subject should consult Mr. Bligh Bond's book on the subject, "The Gate of Remembrance," published a few years ago. It is probable that the site of what was one of the most superb monuments of the Middle Ages is the oldest Christian site in this country. There is evidence that here were places of worship, built of wattle and daub, before the foundation of the Abbey. The legend that at Glastonbury Joseph of Arimathea established the first Christian Church in these islands is well known. Among the records extant is an account of the visit of Abbot Bere, early in the Sixteenth Century, to Italy, whence, returning, he brought the idea of the Loretto Chapel, whose foundations were discovered by Mr. Bligh Bond. It is said—with what truth we know not—that Sir Charles Barry designed the tower of the House of Lords upon the model of what must have been the great tower of Glastonbury.

The ruin and spoliation of the Abbey following upon the dissolution of the monasteries, were a disastrous example of ruthless iconoclasm, which it is useless now to regret. But the unique and beautiful associations of a place ever accounted holy, which for many centuries was a place of pilgrimage remain. Much excellent work has been done towards the restoration and maintenance of the Abbey by the Council, and we cannot but conclude that it is the lack of funds which has recently hindered further progress. Excavation and restoration, or rather, the skilled maintenance of the existing fabric are expensive matters. In addition, the grounds must be kept in order, and the strictest surveillance should be exercised over visitors, not all of whom appreciate where they stand. It might be suggested that—unless the Council has already made the arrangement—a surveyor to the fabric should receive a permanent paid appointment, and that he should be furnished with a staff of assistants and workmen. We would further suggest that an annual report be published.

GLASTONBURY ABBEY.

A NEGLECTED PROPERTY OF THE NATION. REGRETTABLE APATHY.

(From a Correspondent.)

The numerous visitors to the ruins of Glastonbury Abbey and to the excavations made there in recent years cannot but regret the state of disorder and even decay into which portions recovered are obviously sinking. In some parts long grass, brambles, weeds and general untidiness obtain where everything should present a picture at once pleasing to the eye and stimulating to the imagination. How this has been allowed to come about seems something of a tragedy.

Good progress had been made from 1908 to 1921—with a break of five years during the war—in discovering the sites, walls, foundations, and floor areas of

many of the essential adjuncts to a great fane, notably the Cloisters, Chapter House, Refectory undercroft, the North Transept end, the Edgar, Loretto and Dunstan Chapels, together with remnants of two of the older churches which had been destroyed by the great fire of 1184 A.D., and the base of the fourteen hundred year old column of St. David. These had been plainly marked out when excavated, and should have been kept in every case clear from weeds and safe from damage, for all to see and understand; but these operations have ceased, and what was discovered has not been preserved as it should have been.

AN ADVISORY COMMITTEE.

The Abbey, or such of it as was left after the spoliation under Henry VIII, and the callous iconoclasm of the succeeding centuries, was purchased "for Church and Nation" by public subscription to a fund inaugurated in 1907 by the late Bishop of Bath and Wells, Dr. G. W. Kennion; and, two years later, their Majesties, when Prince and Princess of Wales, visited Glastonbury and formally vested the property in the Church, on behalf of the Nation.

It was stated at the time that there was no intention to restore the Abbey. The object was to safeguard the pathetic shattered and battered remnants of what was once one of the noblest sacred edifices in the country, and one certainly possessing the richest tradition and most venerable antiquity, and by skilful research to bring to light the shadowy outlines of its past glories.

A Council was formed under the titular presidency of the Archbishop of Canterbury, but it is understood that this body seldom, if ever, met, and that its charge was delegated to an Advisory Committee of three, of which the present Dean of Wells, Dr. Armitage Robinson, is now the Chairman, two well-known local squires being the members, and Canon J. M. Alcock, of Wells—Bishop's chaplain and secretary and a busy man—the Secretary of the Council.

ARCHÆOLOGICAL DISCOVERIES.

Not long after the purchase of the property, Mr. Bligh Bond, F.R.I.B.A., then hon. architect to the Bath and Wells Diocesan Societies and a zealous archæologist, became director of excavations on behalf of the Somerset Archæological Society, and, through a series of years, laboured very successfully at the work of revealing the framework of many of the original buildings. By studying every available history and description of the old Abbey and by comparison of contemporary edifices, he reconstructed "to the mind's eye" a vision of Glastonbury as it would have stood in the pride of its beauty.

His first success in excavation was the discovery, in 1908, of "King Edgar's Chapel" at the east end of the retro-choir, the position of which had been uncertain for centuries, and a constant theme of dispute among antiquaries. By this find the Abbey was proved to be the longest ecclesiastical building in England, with the single known exception of Old St. Paul's. In 1910-11 the Cloisters, Chapter House, Refectory sub-vault, and all that group of buildings were discovered and recorded. In 1919 the true site of the Loretto Chapel, built by Abbot Bere (1493-1524), was recovered, and lastly, in 1921, many other excavations of the highest archæological interest and value were completed. Glastonbury had now become a place of great attraction to the antiquary.

Now this work has not only ceased, but much that has hitherto been revealed and displayed in orderly and instructive fashion is disappearing under a distressing tangle of rank weeds and briars, pavements being broken up and masonry lifted and burst asunder by the power of the roots. Moreover, many architectural fragments that have been recovered and collected lie in need of skilful arrangement and classification before the knowledge of their origin, which their finder, Mr. Bond, alone possesses, has passed away. But it seems that the trustees are taking no steps in this direction.

ALLEGED VANDALISM.

The beautiful fourteenth Century "Abbot's Kitchen," in which most of these precious fragments are stored, has been closed to the public during a year of inertia. Worse than this, a fragment of the walling of one of the older churches, Saxon or Norman, which disappeared in 1184, having fallen through neglect in 1923, was, by the order of the Trustees, taken down, and a pathway built on a bed made of its own stones; and when, in 1921, the foundation of St. David's pillar, erected in the Sixth Century to mark the eastward limit of the original chapel of St. Mary, had been successfully dug for by Mr. Bond, so lax is the control, so haphazard the arrangements, that during his temporary absence someone was allowed to interfere with the stones and partially fill in the hole, destroying certain indications that there had been a later reconstruction of this column in the Fourteenth Century.

Although Church property, it seems not a little surprising to find difficulties placed in the way of holding religious services on this hallowed spot. During the week access is gained to the site through a turnstile on payment of sixpence a head. On the last Saturday of June, when a pilgrimage of fifteen hundred Churchpeople had, after no little trouble, obtained the Trustees' authority to worship God on the site whereon many are convinced that Joseph of Arimathea established the first Christian Church in these islands, these modern pilgrims were admitted on the favoured terms of threepence apiece! The turnstile must prove a substantial source of revenue, one would think, for it is estimated that as many as two thousand people, coming from all parts of the country and from overseas, have visited the ruins in the course of a single week.

ABSENCE OF GUIDES.

Surely it should be possible to provide instructed guides, or plans of the various parts! Yet there are no guides to explain them, nor custodians to protect the property from curio-hunters, save the husband of the turnstile-keeper and a burly Somerset gardener who trims the lawns that fill the nave and choir, and imparts such lore of the monastic house as he may have at his command. A strange setting indeed for devout pilgrimage—for the nucleus and focus of any spiritual revival that may come over the land!

Perhaps the Trustees may not be wholly indifferent to the duties of their guardianship. Although they have refused Mr. Bond's offer, repeated through many years, to mark out in stone the site of the old High Altar, it may at least be recorded that an outside authority has now been permitted to surround it with iron posts and chains; and this vicarious action is for good, and may be counted to them for inexpensive righteousness.

Glastonbury, alas! has but too often suffered from faulty or greedy custodians since the dissolution of the monastery in 1539, when the last Abbot, Richard Whiting, was executed by Henry VIII, his head impaled over the Abbey gate and his quartered body distributed to Wells, Bath, Ilchester and Bridgwater. Since those days this finest of Abbey churches has been a quarry. Over a radius of many miles from the town, its stones have been utilized for the erection of walls, sheds and farm buildings; and even in comparatively recent times its masonry, its priceless carving, its sacred memorials, have been sold at a shilling a load by a private owner, to form a two-mile stretch of a new road to join the Causeway to Wells across the marsh.

Surely now all that may be possible should be done to preserve what remains of this treasured relic of Christianity in our isles! The Vicar of Glastonbury, the Rev. Lionel Smithett Lewis, in a current number of his "Parish Magazine," appeals to the municipality and Chamber of Commerce of Glastonbury, to the Society of Antiquaries, and to the whole Church, to come to the rescue; and that appeal should be listened to by the Church and Nation, to whom Glastonbury belongs and to whom it means so much.—"*The Morning Post*," Monday, July 14, 1924.

GLASTONBURY ABBEY.

NEED FOR PROPER CARE AND TREATMENT.

(By a Correspondent.)

On July 14 the "Morning Post" published an appeal for the proper care and treatment of the ruins of Glastonbury Abbey. It was then stated that, owing to a change of policy on the part of the Trustees of this national possession—the present Dean of Wells (Dr. Armitage Robinson) and two local squires, with Canon J. M. Alcock, of Wells, as secretary—long grass, brambles and weeds had been allowed to disfigure and partially conceal the walls, foundations and floorwork, the revelation of which was the result of many years of effort in patient and intelligent excavation; that the pursuit of further archæological discovery has ceased; that no attempt has been made to arrange and classify the many architectural fragments which from time to time have been collected; that no trained guides are provided to inform the numerous visitors as to the history of the ruins; that there is no adequate check on possible pilfering; and that the grounds are closed to the public on Sundays.

RECOMMENDATIONS IGNORED.

These were sufficiently grave complaints to make against the official guardianship of a hallowed spot which was acquired by public subscription in 1907, and is now national property as vested in the Church. In its editorial columns the "Morning Post" suggested that "a surveyor to the fabric should receive a permanent paid appointment and that he should be furnished with a staff of assistants and workmen. We would further suggest that an annual report should be published." An annual report would naturally be accompanied by a statement of accounts and balance sheet, showing how the money collected at the turnstile during the year had been disposed of, and the general financial position of the Trust.

No response of any kind has been made in writing by the Trustees to these complaints and recommendations, the inference being that they are valid and substantial, but on July 21 the Rev. Lionel S. Lewis, the Vicar of Glastonbury, wrote to the "Morning Post" stating he had noticed on July 16 that "a determined attack was being made on well-grown brambles, which obscured, and have been ruining, the remains of the cloisters which Mr. Bligh Bond dug out about fourteen years ago." The grass in the refectory cellar has also been mown and some of the foundations of the walls have been cleared.

To this extent a response has been made to the public protest, but the measures taken are merely superficial, conducted without proper superintendence, and do not affect the real question at issue.

PRESENT CONDITION.

What is necessary is that the floor areas should be clearly exposed and properly cleaned, and so treated that no further accumulation of growth is allowed to occur. Nothing has as yet been done towards the preservation of the various remains discovered in excavation. The Edgar Chapel foundations are in a sad state of dilapidation and daily growing worse. The southern foundation of the apsidal end has no protection whatever, and has remained for fifteen years exposed to all weathers and to casual damage. The demolition of the Norman wall by the Trustees for the formation of a pathway still remains unrectified and a matter of pain to all archæologists and true lovers of Glastonbury. The large number of precious fragments assembled in the Abbot's kitchen are now shown to the public in parties, under the charge of a recently employed servant, who has no expert knowledge of the Abbey's history, and are protected only by wire frames, which can be lifted. No responsible guide to the ruins has as yet been appointed.

It is suggested locally that the financial means at the disposal of the Trust may not be such as to warrant the outlay required for the adequate upkeep of the ruins and further exploration, but until a report and statement of accounts are available it is not possible to pronounce an opinion upon this. It is probable that a substantial revenue is received from the entrance charges to the grounds, and this could readily be supplemented by contributions from outside if a systematic scheme were devised for the proper supervision and care of this priceless national heritage.—“*The Morning Post*,” Wednesday, August 6, 1924.

CARE OF GLASTONBURY ABBEY.

RESPONSE TO CRITICISMS.

(From a Correspondent.)

Readers of the “*Morning Post*” and all lovers of Glastonbury Abbey will be gratified by the decision of the Dean of Wells, on behalf of the Trustees, to invite Mr. F. Bligh Bond, F.R.I.B.A., to take charge of the collection of architectural fragments that have from time to time been discovered by him during a long period of excavation in the Abbey grounds.

Hitherto these interesting remnants have been housed in the Abbot’s kitchen without classification or description, and the knowledge of their origin and meaning was in danger of becoming lost. They were, moreover, protected only by removable wire frames, and therefore exposed to risk from the deft pilferer.

Proper cases are now to be provided for their reception, and when they are chronologically co-ordinated and explained by informative labels they will form the nucleus of an archaeological museum appropriate to the spot.

This action on the part of the Trustees, coupled with recent intimations that effective steps have been taken to remove the brambles which were obscuring and ruining the remains of the cloisters, to mow the grass in the refectory cellar, and to clear some of the foundations of the walls, constitute a welcome response to criticisms upon past neglect of the ruins that have appeared in these columns.

CURIOUS STIPULATION.

The concession, however, is accompanied by the curious stipulation that it “does not imply any permission to proceed with further search for treasure either suggested by antiquarian knowledge, divining rod, or psychic revelations.” The barring of antiquarian knowledge to any further research would appear a contradiction in terms were it not that in 1922 a fruitless experiment was made in the monks’ graveyard which resulted in nothing but disturbance of the ground, the removal of the soil, together with any relics or bones it may have contained, to another part of the enclosure, and the creation of a yawning gulf in the graveyard itself. In the end the Archbishop’s Faculty Office intervened, and the experiment came to a close.

But the general public will be interested in the embargo placed upon “psychic revelations”—a measure that is highly suggestive of mediæval exorcism. The simple fact is that Mr. Bligh Bond is not only a zealous archaeologist, an enthusiastic antiquary and a Churchman, but also a firm believer in mediumistic agencies. It is not for the present writer to enter into the debatable realm of the subliminal mind. Suffice it to state that Mr. Bond claims to have discovered the sites of the lost “Edgar” and “Loretto” Chapels through “automatic script” inspired by monkish builders and historians connected with the Abbey in olden times, and has had the temerity to record his experiences in a book called “*The Gate of Remembrance*.”

"PSYCHIC REVELATIONS."

The wisdom, or unwisdom, of that step may be left to the individual judgment. Sir William Barrett, F.R.S., in a cautious "Note" to the volume, adds: "Nor must we omit to recognize the courage shown by Mr. Bligh Bond in the publication of a work which might possibly jeopardize the high reputation he enjoys"—evidently an instinctive premonition of the present anathema pronounced against "psychic revelations." Similarly it is for the individual to decide whether Mr. Bond's chief informant, "Johannes de Glaston," could or could not have been directly responsible for the directions, given in odd monkish Latin, and the confident diagrams which, through the mediumistic hand, are claimed to have led to the discoveries.

Mr. Bond writes with conviction of the "obscure mental process which has already, in the case of the Edgar Chapel, predicted the existence, with practical truth in form and detail, of a building whose very memory was lost." The Trustees, apparently, cherish other views, and hence the banning of "psychic revelations" with bell, book and candle.—*The Morning Post*, Tuesday, August 12, 1924.

GLASTONBURY ABBEY.

AN APPEAL TO MR. BLIGH BOND.

(To the Editor of "*The Morning Post*.")

SIR,—I accord with your congratulations that Mr. Bligh Bond has been asked again to take charge of the archæological remains in the Abbots' kitchen in Glastonbury Abbey. This you very properly hail as a reawakening to their duty of the Advisory Committee, generally called "the Trustees."

But I do not agree with you in looking on the stipulation that it "does not imply any permission to proceed with further search for treasure either suggested by antiquarian knowledge, divining rod, or psychic revelations," as at this stage weird and savouring of mediæval times. I regard this also as an awakening.

Mr. Bligh Bond is personally a friend of mine, and I regard him as having been exceedingly badly treated by "the Trustees." But this does not blind me to the fact that, much as I personally would, on condition, prefer Mr. Bligh Bond to anyone else as an excavator and curator of the Abbey, on the ground of his ability, experience, and local knowledge, he has sometimes made it very difficult to employ him. I accuse "the Trustees," not only of neglecting proper search and proper care of the treasures recovered, but of playing fast and loose with Mr. Bligh Bond and of general weakness. They objected to his "mystical" methods, and should have put their foot down years ago. But they were afraid. They intrigued, they obstructed and they endured.

But to revert to the stipulation. Most people who have read Mr. Bond's "*The Gate of Remembrance*," and subsequent writings on the subject, regard "Johannes" as a very tiresome "familiar spirit." Mr. Bond denies that he is a familiar spirit. Spiritualists hail Mr. Bligh Bond's "revelations" with delight. Churchmen object to such things in connection with their Abbey. Mr. Bligh Bond is entitled to his own psychical views. But he should have been appealed to years ago by "the Trustees," neither in writing, nor in lecture, nor in private conversation to associate such things with our Abbey. But "the Trustees" did not grasp their nettle. I have had many conversations with Mr. Bligh Bond, and feel sure that if appealed to in a right manner, he will respond. There is an immense deal to be done in Glastonbury Abbey by ordinary methods of systematic excavation. Mr. Bligh Bond is a true

antiquary, architect, and artist, and we owe him an immense debt for his love and devotion to Glastonbury Abbey. I am sure that he will respect our consciences. I am glad that the courage of "the Trustees" is awakening. And great thanks to you for saving us from inertia and drift.

Yours etc.,

LIONEL S. LEWIS.

The Vicarage, Glastonbury.

—"The Morning Post," Thursday, August, 14, 1924.

GLASTONBURY ABBEY.

(To the Editor of "The Morning Post.")

SIR,—As a recent visitor to Glastonbury I have been greatly interested in your correspondence concerning the state into which the Abbey ruins are once more being allowed to lapse. I spent the greater part of five days on the site, studying the standing portions, and also, as much as was possible, Mr. Bligh Bond's interrupted excavations.

The wall of the Norman Church, one of the most interesting of Mr. Bond's discoveries, has been covered with a pathway, to form which the stones of the wall itself were taken, while the concrete protection with which Mr. Bond endeavoured to preserve the crumbling foundations of the Edgar Chapel is being so chipped and broken by the feet of ignorant visitors, that the foundations themselves are now disintegrating.

In your interesting article of August 12 your correspondent spoke hopefully of steps being taken "to remove the brambles which were obscuring and ruining the remains of the cloisters," and to "mow the grass in the refectory cellar." I *heard* that workmen had been there, but during my visit—and I was rarely away from the Abbey for more than an hour or two—I saw no signs of any work being done. The Refectory had been mown, but it is in a disgraceful state, with everybody allowed to trample over it and knock the stones about. The old gardener does his best to keep visitors in order, but he cannot be everywhere at once.

In parts the raspberry canes are growing so thickly among the cloisters wall that I saw "trippers" gathering a few scattered berries, and heard them shouting jokes about "making raspberry jam." The dandelions are everywhere, so deep that, if workmen be allowed to pull or dig them out without expert supervision, the stonework is bound to suffer.

Visitors who are really interested are asking indignantly why Mr. Bond's work has been stopped; who is responsible for the neglect, and what has become of the funds? Antiquaries were disputing for over half a century about the site of the Edgar Chapel. Mr. Bond discovered it within a few weeks of commencing operations, entirely on the strength of the "script," on which he had constructed an argument which appeared in the eyes of the antiquarians strong enough to justify the search. Yet the Somerset Archæological Society have withdrawn for no discoverable reason, and the Church stands aloof. Let us hear the whole story, and let our questions be answered by Mr. Bond himself.

Yours, etc.,

BLANCHE WINDER.

Graythwaite Manor, Grange-over-Sands.

—"The Morning Post," Saturday, August 26, 1924.

GLASTONBURY ABBEY.

THE "TIRESOME FAMILIAR SPIRIT" OF "JOHANNES."

(To the Editor of "The Morning Post.")

SIR,—I am called on to answer questions raised both in the Vicar of Glastonbury's letter in "The Morning Post" of August 14, and in Mrs. Blanche Winder's letter appearing on August 16. For the moment I propose to confine myself to a reply to the Vicar.

When the Rev. Lionel Lewis states that "most people" who have read my book regard "Johannes" as a "very tiresome familiar spirit," he makes a claim curiously in contradiction to my own experience, and hardly to be borne out by a careful reading of the volume. This Levitical view of intercourse with the disembodied is nowadays to be found only in a reactionary minority in the Church. It argues an inability to realize that we are no longer under the Mosaic Law and the old Dispensation and, as I fear I must say, a corresponding inability to accept the preaching of the Resurrection as promulgated by our Lord's apostles. The abolition of death and the communion of the faithful in the body and out of the body as a joyful reality is plain to all honest readers not blinded by slothful interpretations such as have too long been current, which represent the resurrection not as a present reality but as a future event, preceded by a sleep within the tomb.

My position is well supported by the living thinkers in our Church. The spirits of the departed rest with God; so do our own spirits, our "angels," if you prefer the term. These always behold the face of the Father. But our minds dwell on earth, and in the sphere of mind there live for ever the true personalities which we have on earth developed. Character, memory, experience, none of these truly die, and we are the inheritors of the eternal store if, by sympathy and self-attunement, we can strengthen the link, the "nexus," that through the Spirit binds us to them, and them to us.

As regards, then, my obedience to the discipline of the Church as one desirous to remain her faithful son, I look for a pronouncement on this question, and even the wishes of the Abbey Trustees, and those of my vicar, for whom I cherish a fraternal regard, will not turn me from the path which, with a serious motive, I have now for so many years consistently trod. At present my charter is the 1920 Lambeth Conference and its recommendations, and I do not think I have gone beyond the four corners of its wise and liberal decisions.

Yours, etc.,

FREDERICK BLIGH BOND.

—"The Morning Post," Saturday, August 23, 1924.

GLASTONBURY ABBEY.

MR. BLIGH BOND EXPLAINS HIS POSITION.

(To the Editor of "The Morning Post.")

SIR,—Mrs. Winder asks in her letter appearing in "The Morning Post" of August 16:

- (1) Why my work has been stopped;
- (2) Who is responsible for the neglect; and
- (3) What has become of the funds?

The Council of the Somerset Archæological Society are responsible in the first instance for the stoppage of the work, from which they withdrew after a most successful season in 1921 without warning or prior notification to myself

and without reason given. They did not even ensure the completion of the work, which was left in an unfinished and unprotected state, and they refused to accept my annual report or to arrange for the tabulation of results. They promulgated various tales as to the reasons for their decision, one to the effect that their hands were too full in other directions to enable them to continue; another, that there were not sufficient funds available.

Under pressure from myself they informed me officially that their resolution was the consequence of a refusal on my part to accept the services of a co-director appointed by them earlier in the year for the declared purpose of assisting me by negotiation with the Trustees, keeping accounts, and paying the men, and taking charge in my absence.

There were no other calls on my time as an archæologist, and thus the story of their preoccupation with other work was a transparent fiction. There was no lack of funds, as we were better off than ever before, having about £90 in hand at the close of the season; and I had not formally declined to recognize the co-director, although all through the excavation season he never co-operated with me at all, either in work or in consultation.

After my summer work was ended, this man, instead of winding up the works and paying off the men, started another scheme of excavation on lines that had at an earlier date been suggested by a clerical member of my Committee, and entirely disapproved by me. I was not even notified of the undertaking, and only heard of it through a letter from a visitor complaining of the careless manner in which the work was being done. As the excavation was in the graveyard of the monks, a ground filled with their remains, I caused the Archbishop's solicitors to write in protest at this act, so savouring of sacrilege, and the work was stopped forthwith. The Trustees, I understand, paid for it, as it had been done with their concurrence and support. This absorbed a grant made by them for the general work, and left something over £70 in hand.

My Tenth Annual Report was tendered, and the Council refused its publication unless signed by the co-director, who was apparently quite willing to append his name, although he had in no sense participated in its findings. I demurred to so impossible and unfair a stipulation, and then said that if I were to accept this gentleman as co-director, I should require from the Council an assurance of his loyalty, his competence and his readiness to regard the Abbey as within the province of sacred archæology.

So far from giving me this assurance, the Council passed their resolution to throw up the work. The funds were handed to the Abbey Trustees, who returned the cheque a little later, and most of the subscribers' money has, I believe, since been returned to them. Where the balance is I do not know, nor if it has been employed for any purpose more agreeable to the Council.

In 1923 my "co-director" was nominated by the Dean of Wells (as Chairman of Trustees) to the care and custody of all the relics and fragments found by me since 1908, and now to be taken out of their dusty lumber-room for future arrangement and exhibition in the Abbot's Kitchen. On the intervention of a leading antiquary, the Dean was led to cancel this appointment and to ask me to undertake the work, but I had hardly done more than begin it when again I was stopped, and for a whole year nothing was done.

In the spring, my pass-key was demanded and I was told that in future—my official connection having ceased—I must regard myself as an ordinary member of the public in my use of the Abbey.

But the publicity given by "The Morning Post" has been followed by the request that I undertake once more the charge of the objects which I found and of which I alone can know the history.

Yours, etc.,

FREDK. BLIGH BOND.

Abbot's Leigh, Glastonbury. August 25.

—"The Morning Post," Thursday, August 28, 1924.

GLASTONBURY ABBEY.

THE "TIRESOME FAMILIAR SPIRIT" OF "JOHANNES."

(To the Editor of "The Morning Post.")

SIR,—I am afraid that I am impenitent. Living where I live, meeting whom I meet, hearing all I hear, I still regard "Johannes" as a most "tiresome familiar spirit," who babbles a great deal in pigeon Latin-English (sometimes about stupid little things which it is pitiful that he has not forgotten after four hundred years), and really has revealed to us nothing of the slightest importance. Everything discovered at Glastonbury could have been discovered by a perusal of records, driving iron rods into the soil, and systematic intelligent digging.

Having no books at hand, I cannot deal with "the charter" which an enthusiast like Mr. Bond considers that he won from the Lambeth Conference of 1920. It was probably something very shadowy, very guarded, very episcopal.

I join issue with him, when he terms my view of "Johannes" very Levitical. He should study the Acts and the Epistles. He may remember that it was the burning of the books of those who practised curious arts (valued at fifty thousand pieces of silver), owing to the preaching of St. Paul, which awakened the fears of Demetrius and the silversmiths, and led to the expulsion of the great Apostle from Ephesus. Perhaps he was a "reactionary." He will also find witchcraft abundantly denounced in the Epistles. It is regarded as one of the cardinal sins.

Most of Mr. Bligh Bond's charges and pronouncements are so vapoury that it is difficult to deal with them. My view of this tiresome "Johannes," he says, "argues a corresponding inability to accept the teaching of the Resurrection"! There is no analogy. My objection to intercourse with a familiar spirit does not necessitate my disbelief in anything, much less in the resurrection of a body! The Resurrection of our Lord is the best-attested event in the history of the world. It is supported by the persecution of all and the martyrdom of nearly all the Blessed Apostles. Fanaticism will not account for their conduct. They promulgated what they knew to be a fact or knew to be a lie. And they changed the history of the world. What a comparison!

May I, in return for Mr. Bond's generalizations, utter some short reasons for the Church's attitude?

1. Spiritualism is forbidden.
2. It is folly to go into the street and accept as gospel truth the statements of the first person who will speak to us, even though we have the advantage of looking at him, and hearing him, to see what sort of individual he appears.
3. It is greater folly to believe the statements of any disembodied spirit, whom we have called up, and who may be a lying spirit, especially when we are warned that Satan can transform himself into an Angel of Light.
4. As Christians, we believe that the Holy Ghost, Who is Truth, will teach us all things necessary and good, without our having recourse to curious arts.
5. Disembodied spirits may have, and appear to have, judging by spiritualists, greater power over us than embodied ones have.
6. Spiritualists who have escaped from spiritualism have done so because they have come to the conclusion that they cannot get into communication through séances with any spirits but evil ones. One is not surprised. The blessed dead sleep in Christ, and we cannot disturb them.

I have known spiritualists all my life, and my verdict is: They drop it; they go mad; or they go bad. I firmly believe in telepathy and that God has given us involuntary powers which occasionally enable us to receive unsought messages from behind the Veil, and beyond the grave, but that this proper use does not authorize the abuse called "spiritualism," which is forbidden to Christians, and leaves its mark on those who practise it.

Mr. Bligh Bond is entitled to his own views, but not entitled to practise them in connection with the property of a Church which condemns them.

Yours, etc.,

LIONEL S. LEWIS,

Manaton, Devon. August 27.

—"The Morning Post," Friday, August 29, 1924.

GLASTONBURY ABBEY.

MR. BLIGH BOND'S INDICTMENT.

(To the Editor of "The Morning Post.")

SIR,—Lovers of Glastonbury Abbey must be grateful to Mr. Bligh Bond for drawing aside the curtain, and partially revealing the handling of that historic spot in recent years. May I ask if it be not time that this hopeless muddle be ended?

Thanks to the Enabling Act the Church of England as a whole can now own property. Should not a representative committee of the whole Church of England, containing eminent Churchmen-antiquaries, be now set up to control the Abbey? And should not the property be conveyed to the Trustees of the whole Church of England? The Archbishops' Council ought to be called together to consider these things. I believe that last year it met for the first time in sixteen years, probably because there were rumbles of a storm coming. The storm has broken.

Mr. Bligh Bond has been most shabbily treated. And so has the poor Abbey. One thing I must reveal which he has not. Between his appointment by the Dean in 1923, as custodian of the relics which he had discovered, and the brusque cancelling of it as a bolt from the blue by the Advisory Committee the next spring, Mr. Bond, relying on his appointment, has bought a house close to the Abbey the better to do the work which he loves. The Abbey ought to be saved from such tergiversation and shilly-shallying, and officials from such serious consequences.

The Advisory Committee and the Somerset Archæological Society have been weighed in balances and found wanting. Let us have a really representative *ad hoc* committee, dealing with all matters of control, and real systematic excavation and preservation.

Will Mr. Bligh Bond, with his great authority, endorse or condemn in any detail the damning indictment of the mischief permitted through neglect or done to the Abbey under this Advisory Committee, calling themselves "the Trustees," with which your special correspondent, and your leading article opened the matter in "The Morning Post" of July 14?

Yours, etc.,

LIONEL S. LEWIS.

The Vicarage, Glastonbury.

—"The Morning Post," Monday, September 1, 1924.

GLASTONBURY ABBEY.

DOES THE CHURCH FORBID SPIRITUALISM?

(To the Editor of "The Morning Post.")

SIR,—Your readers will no doubt look for a short rejoinder to Mr. Lewis's letter appearing in "The Morning Post" of August 29, in which he claims that the Church forbids spiritualism.

I had always supposed that what the Church denounced was not spiritualism but materialism. Mr. Lewis sneers at the findings of the 1920 Lambeth Conference as probably vague and "episcopal"—these terms being perhaps synonymous to him. The 1920 Conference included a special committee for the consideration of spiritualism and kindred movements. It was one of almost œcumenical dignity. Its findings were not vague. I quote one passage typical of many:

"We who belong to the Church's esser fellowship in this world are not separated from, but are one with, those who belong to the Church's higher fellowship in the other world. This is, in part, what we mean by the communion or fellowship of saints. The distance between our temporary and permanent home, between earth and heaven, is not great. Christ and His Apostles made this clear, and the Christian experience of centuries has confirmed it. Belief in this reality and the nearness of the other world has been deepened by the war. The bereaved heart of mankind, with earnest if not always wise endeavour, is straining to bridge the space that lies between."

Approval of a well-regulated study of psychical phenomena is quite definitely stated by the Conference. I gave my evidence before the Committee, about twenty-three Bishops being present, and it was sympathetically received. One Bishop asked me whether I desired to see the School of the Prophets re-established in the Church, and I emphatically said "Yes." There is no arbitrary line to be drawn between divination and prophecy. There is no essential difference between the *charisms* (spiritual gifts) in the Church of the second century and our modern manifestations of the Spirit. Listen to Irenæus, a most orthodox Bishop:

"We hear of many brethren in the Church possessing prophetic gifts and speaking through the Spirit in all kinds of tongues, and bringing to light for the general advantage the hidden things of men."

The miraculous character of the *charisms* was then admitted, for there was an atmosphere in which they could live. They perish in a dry ecclesiasticism. Our latter-day Church leaves little room for prophet or miracle, and the flock are starved for lack of true spiritual nutriment.

"We, for our part," says the "Encyclopædia Biblica," "are constrained to deny this (miraculous character) and to account for everything in the phenomena to which a miraculous character has been attributed, by the known psychological laws which can be observed in cases of great mental exaltation whether in persons who deem themselves inspired or in persons who simply require medical treatment."

I had believed it generally admitted that the discoveries at Glastonbury had solved problems which had baffled our leading antiquaries for over half a century (*see Proc. Som. Archl. Soc. passim*)—I reserve my reply to the Vicar's last letter, in which I am asked to endorse the detailed charges of neglect of the excavations and relics on the part of the Trustees.

Yours, etc.,

FREDERICK BLIGH BOND.

Glastonbury. September 3, 1924.

—"The Morning Post," Thursday, September 11, 1924.

NOTE.—The correspondence is still in progress at time of going to press. Mr. Bligh Bond has submitted his endorsement of the allegations made. "The Morning Post," it is understood, will not allow the matter to drop.

EYELESS SIGHT.

CLAIRVOYANCE OF BERTIE DOUGLAS.

A PSYCHIC ANALYSIS OF THE PHENOMENA WITNESSED BY
REV. WILLIAM A. REID, OF GLASGOW.

Mr. James Douglas and his son, of Glasgow, of whom the Rev. W. A. Reid writes, paid a visit to the College in April, and during that time many experiments were made with the boy, with varying success. Some account of these may be given in a future issue.

(It was at the earnest request of Mr. Reid that the Church of Scotland, in 1922, formed a committee for the investigation of Supernormal Phenomena.)

MR. DOUGLAS is a Glasgow working man, married and with three children, the youngest of whom is Bertie, aged thirteen. They are of the better type of Scotch working folk, ambitious, independent, industrious. Mr. D. himself is what is called a "physical medium," in whose presence heavy articles, such as pianos, tables, etc., move by what appears to be an external force. Mr. D. himself rarely touches the articles, and if so, very lightly, frequently with the backs of his hands. He chooses members of the audience to put their hands on the articles, but the best and most speedy results are obtained when Bertie and his sister have their hands on the articles.

Mr. D. and Bertie demonstrated before the Committee appointed by the General Assembly of the Church of Scotland to inquire into alleged supernormal psychic phenomena. They were satisfied of their honesty; and reported among other things that Mr. D. "himself often stood aside, and on three occasions at least only members of the Committee were in contact with the moving piano." I was present as a member of the Committee, but was not of those indicated. They declared that they applied no muscular pressure whatever.

Pianos, tables and other heavy articles rocked, or careered about, and kept-time to music. A heavy kitchen table, lightly touched by Bertie and his sister and two others, was raised from the ground, supported on two legs; and while poised with a tendency to fall away from these, two men, each grasping one of the suspended legs and exerting all his power, failed to depress the table. A piano, similarly suspended, with a man applying all his weight on each side of the keyboard, yet remained suspended. These things I have seen done often, once in the presence of thirty or so Clyde working men, who professed themselves both puzzled and convinced.

I don't think it would serve any useful purpose to detail other similar instances. The all but universal opinion is that Mr. D. is honest. Attempts were therefore made to demonstrate that all the movements could have been made by muscular pressure, with the intent of showing that they were made by unconscious muscular pressure. One would really require to see the phenomena before coming to a decision ; but I think I am fair in stating that a majority of those who have witnessed the phenomena have concluded that muscular pressure, conscious or unconscious, did not account for what was seen. Let it be clearly understood that no movements were obtained without physical contact.

Mr. D. himself attributes the happenings to spirits ; and asserts that it is his power which acts through Bertie, and Bertie assents to this. Through Bertie comes another class of phenomena, which I shall describe presently ; namely that which, for short, is called "eyeless sight." I have tried to get the boy to see with bandaged eyes when his father was not present, but always without success. This may arise, however, from the fact that the boy was taught to believe that he could only do the things when his father was present. I have come to no conclusion in the matter.

Bertie, with bandaged eyes, points out places in a map, turns up places in a book, draws a picture held up before him, adds or subtracts a sum, finds articles placed in various places in the room, shoots at and hits articles with an air-gun, names and picks out cards and photos, and so on.

The multiplying of instances is not really to the point. What is really of interest is—*did he even once see without eyes what a normal person can only see with eyes ?* A card, a photograph, a place on a map—it matters not what ! It should be clearly understood that he never did anything with his eyes bandaged which he could not have done with his normal sight and senses. The sums, though quite quickly done, and usually correct, were only in addition or subtraction.

Everything then depends on the bandage. Mr. D., by resenting criticism and suggestions, and by insisting on readjusting the bandage when results did not come quickly, delayed the consummation of satisfactory proof. In other words, Mr. D. "bears fools badly" ; and it must be admitted that some psychic researchers would try the patience of Job.

I state a few facts on which I base my conclusions. Bertie often asked that the bandage should be readjusted, as he could see. I believed—shall I say, intuitively ?—that the boy was an honest little chap, and that neither he nor his father were capable of deliberate deceit. Let us remember, too, that no charge was made for their demonstrations. I give another interesting link in my proof.

I have a friend who does not believe in spirits, nor indeed in an after life ; but he is firmly convinced from personal demonstration that telepathy is a fact. He had several sittings with the Douglasses,

and is perfectly satisfied that Bertie did the things mentioned without seeing with the normal eye. He said it was well done by telepathy. Well, if he be correct, telepathy is wonderful, and Bertie has a wonderful thought-reading power.

Bertie says that when he names a card, for example, he sees the image of it, but smaller, in front of his eye bandage. In other words he does not see the card, but only a small image of it. Now, my friend's wife brought home a parcel, and asked her husband what it was. He said, "It is something striped. It is folded. It is a shirt"; and it was a shirt. He too said he *saw* the image. Have we here any clue to the explanation? I leave it so.

The next thing was to get Mr. D. to agree to a scientific bandage. This, for the reason stated, was difficult; but he consented. Cotton wool pads were put on the eyes under the bandage. And later, in addition, gummed paper was put under the eyes and on to the nose, and over the bandage. When thus bandaged, I have seen Bertie do all I have mentioned. I could doubt no more.

Now, in order to exclude telepathy, sums were hastily written by a person and thrust before Bertie, no one knowing the summation. He was correct as before, and corrected an error indicated to him. I put an unknown card in a cardboard box, and he succeeded twice; but his father kept saying it could not be done, and this, no doubt, militated against success. Logically it ought to have succeeded.

Bertie said that when he pointed out places in the map, or shot with an air-gun, his hand was guided by pressure on his arm; and when he found an article in the room he felt himself pushed. There is no question of telepathy here—an external physical force is asserted.

Here is an interesting trifle. Bertie was asked to touch a person's finger placed on table. The person purposely moved his finger from place to place, and finally settled on a spot. *I noticed more than once that Bertie's finger followed these motions before he finally reached the person's finger.*

Bertie also does automatic writing, and gets replies to questions. He does this also by putting his finger on an inverted cup and having it spell out words by moving towards letters placed on the table.

To sum up and conclude, I say:

(1) In the case of Mr. D. there is evidence of an extra-physical force, directed with a distinct purpose.

(2) Bertie, with his eyes properly bandaged, could name and describe objects, and do things which are only done normally with open eyes.

(3) Neither Mr. D. or Bertie were in a cataleptic state.

(4) One could generally tell if Bertie was to succeed by a peculiar contraction of his lips.

We now ask what do these things prove, if true? I should say without hesitation that they demonstrate:

(1) That articles were moved by non-muscular, non-physical

action. The physical organism, no doubt, was utilized ; but it was not the originating cause of the force employed—not generally, not always.

(2) *Bertie did not see without eyes : he only saw the image of the thing the sitters saw.*

(3) When Bertie pointed to a place on a map, or shot at a target with an air-gun, he did not see even an image ; his hand or arm was guided. I cannot say if there was any muscular contraction.

(4) We have, I think, evidence of some external, discarnate intelligence, or intelligences ; or alternately that incarnate intelligences can act at a distance from the body.

(5) We get no evidence of human survival ; but we do get an interesting and necessary link in the proof that Man is a Body plus Something.

NOTES BY THE WAY.

OUR readers unite with us in extending to Mme. Geley and the members of her family our deep sympathy in her personal loss. Death, which came so unexpectedly and under such tragic circumstances to one in his prime, filling an almost unique position which he had so worthily made for himself, is not to be regarded as anything but a tragedy to those who are the nearest. May time heal the wound, and in the meanwhile may some evidential message of consolation be received by means of the new science to which Dr. Geley had dedicated his life. Some such message has already been given, we believe, by the camera, nine days after his passing, as related elsewhere. It is through the extreme kindness of Mme. Geley that we are able to reproduce for our readers the excellent likeness of her husband at his study table.

* * * * *

To the College Council and workers, Dr. Geley's death was a peculiarly sharp blow. The accident happened on July 15, 1924, and a letter, dated from Warsaw a week before, speaks of the pleasure and interest with which he was looking forward to his visit to the College on July 21st, and his thanks to the Crewe Circle and to Mrs. Deane for so kindly promising to sit with him for experiments in psychic photography. The letter ends with a characteristic postscript: "I have had some fine experiences here which I shall relate when I come." That note is characteristic of the man; of the enthusiasm he put into all his work for psychic science; and which provided the scientific conditions required for such work. The heart allied with the brain opens the door to true and reliable mediumship.

* * * * *

Dr. Geley had planned to come to the College for this particular study with the permission of the Committee of the Institut Métapsychique. He had long had the project in mind, and when he could not get the Crewe Circle to Paris, and could find no one on the Continent to demonstrate this rare gift, he decided to come to England. He asked and willingly received the co-operation of the College Council, who esteemed it an honour to place the College studio at his disposal, and to secure the co-operation of the mediums.

Dr. Geley did not join in the hue and cry raised against the photographic mediums within recent years, but having examined the evidence provided by the Society for the Study of Supernormal Pictures, by the College and by private students, as well as his own

experience with his friend Mr. De Brath, he kept an open mind until such time as opportunity offered for further personal investigation. He often commented upon these matters in the "Revue Métapsychique," and quite recently reproduced from our Journal a great part of Mr. Staveley Bulford's photographic results. In one letter he speaks of his high regard for the difficult work which the College has undertaken, and his wish to be regarded as a comrade and collaborator. Here speaks the practical experimenter, who knows that successful psychic results are a blend of the most delicate properties of the minds and bodies, not only of the mediums but of the sitters, and can be blown like thistle-down at a rough touch, or disappear like a whiff of smoke at a chilling mental breeze. His work will go on, and he remains a collaborator with the "larger eyes" still seeking for truth and making allowances for the imperfections of students pioneering on this new ground.

* * * * *

Mr. De Brath has given a most careful account of a valuable experiment in which the Crewe Circle most warmly collaborated. Mrs. Deane in like manner on three occasions during the same week, with sympathetic sitters, generously gave her services at the "Stead Bureau," seeking for some evidence of Dr. Geley's presence, but though results were obtained nothing relative to Dr. Geley has so far been traced. Facts, more facts, are what this scientist himself believed had to be provided for the scientific world on this subject, and it would not be out of place to believe that his returning energy enforced by the thoughts of his friends carried him in his psychic body at an early date to the place where his desires had tended so earnestly, and secured the successful result described.

To his fellow-workers, the Committee of the Institut Métapsychique, we offer our sympathy in the loss of such a noble comrade to whom the whole world is indebted.

* * * * *

Many kind things are said and written to us about the value of the College Quarterly to its readers. To all the members who have for another year agreed to support it we are very grateful. The work of our Editor, Mr. Bligh Bond, is spoken of with high commendation, and in the face of the difficulties and opposition which he faces so persistently at Glastonbury this appreciation may provide a crumb of comfort.

One American correspondent writes :

"If such casual words of appreciation are of any value by way of encouragement, please let me assure you of my intense interest in your 'Quarterly,' its contents and the way they are presented, and my deep personal gratitude for the careful, critical way in which its investigations are considered, and the courage and patience that make such a publication possible."

Another reader from W. Africa writes :

"The knowledge and comfort and mental equilibrium given after witnessing the phenomena at the College on my visit home is such that I never can repay. I have found the College Magazine to be the best on the subject for the influencing of the mind of the average intelligent thinker."

Another American subscriber, a student of many years standing, says :

"I wish I might add a word of encouragement and helpfulness on behalf of the self-sacrificing work of the College. That high endeavour is near my heart.

"The Hon. Wm. Gladstone said, as you know, 'Psychical Research is the most important work in the world,' my thorough conviction is that the higher endeavour of the B.C.P.S. is of the utmost importance."

We quote the above not with the intention of "blowing our own trumpet" but to encourage all workers and members by the knowledge that many have their eyes upon us, and look to us to carry the flag onward.

* * * * *

On every hand evidence of interest grows, and for the most part it is reported freely and courageously by the Press, especially if the evidential matter is supplied by one whose name is already known as a reliable person in other walks of life. This is a welcome change, for in past days such students as Sir Wm. Crookes, Alfred Russell Wallace and others had much to endure from the ignorant Press. Mr. Robert Blatchford, whom we may regard as a son of the College, carries on vigorously in the "Clarion" pages, and slays his enemies with the sharp spear of first-hand knowledge. Dennis Bradley, another younger son, has ploughed his furrow deep in the minds of many who would never have read such a volume of testimony if it had not appeared under his name. Amongst the younger thinkers he is winning his own. That a serious psychic volume should take its place as a "best seller," in a leading London store, is some testimony to Mr. Bradley's courage. He will meet lions in the way, some of his own provoking, and others accidental, but with courage, sincerity and knowledge he will prove a valiant fighter.

* * * * *

Leading Free Churchmen append their names to "The Heart of a Father," and such an old adversary as "The British Weekly" is driven to speak respectfully of our facts. It is all a pleasant rest by the way. But the fight is still long and hard, before the Church, built on psychic facts and revelation, will confess her true origin, and join hands with the humble people who for several generations have called her attention to those splendid foundations.

Canon Barnes and other Modern Churchmen say that the old shibboleths must go in the light of modern science. If only they would turn to the light of psychic facts, Churchmen might find that not so much has got to go as they fear. But the handmaid is yet too humble to catch the eye of the dignitary: the river of Jordan is too small and mean, "Are not Abana and Pharpar better than all the

rivers of Israel?" and as long as this spirit holds, the deadly leprosy will remain uncleansed and the flock will wither and die for lack of the water of life.

* * * * *

It is with deep regret that we learn just as we are going to press of the decease, after a long time of weakness, of an Honorary Member of the College, Mrs. Roy Batty. Mrs. Batty was a woman of the shrewdest mind and gave public service in many ways. A member of the Royal Institute, her chief interest was science in all its bearings, for amongst her immediate relatives and friends were those who occupied important positions in the scientific world. But this did not prevent her close examination of the newest branch of Psychic Science, and she worked hard to bring it to the notice of accredited scientific men in the way which would most recommend it to them. With this end in view she, within the present year, gave a dinner to which were invited many men of science and leading psychic students.

A conversation held with her as recently as July revealed the mind as quick as ever to grasp the essential things. The frail body is laid down, but its user goes on, wise and radiant, to further extensions of knowledge in the new realm she has entered.

* * * * *

"The People" of September 14, 1924, contains an article by the Editor, Hannen Swaffer, giving details of a remarkable sitting with Mrs. Osborne Leonard, when the spirit of Lord Northcliffe gave conclusive evidence regarding himself by many intimate personal details, to Miss Louise Owen, his Secretary for twenty years.

The appointment for Miss Owen was made by the courtesy of the College, but her identity was quite unknown either there or to Mrs. Leonard. Such sittings must be regarded as of public importance and have far-reaching effects. Miss Owen also speaks favourably of a sitting she previously had with Mrs. Annie Brittain.

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CONTRIBUTIONS TO GENERAL COLLEGE EXPENSES FUND.

We are grateful to all those who have so kindly remembered the College needs during the last quarter :

							£	s.	d.
Mr. J. Coates	...	...	...	...	...	...	0	9	0
Mr. E.	...	...	...	...	...	...	0	3	0
Mrs. Poore	6	0	0
Mr. J. Heelas	5	0	0
A Member	1	10	0
B.E.N.	7	18	0
Miss Manbré	5	0	0
Mr. F.	0	10	0
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BOOK REVIEWS.

"TOWARDS THE STARS."

By H. Dennis Bradley. (London: T. Werner Laurie, Ltd.
Price, 7s. 6d.)

In this work the author of "The Eternal Masquerade" tilts at the prevailing materialism of the age, using as his weapon the spiritual philosophy with which his experience of psychical research has endowed him. This experience of his is but recent, but as a strenuous investigator and a man of acute observation and critical sense, he has made very good use of his time, and some hint of the scope and variety of his investigations can be gathered from the pages of this work. He is clearly convinced that the old order of things is now outworn and that the forces of reaction are fighting desperately against the new truth which is coming in. "If that truth," he says, "—though it may be proved and established as a fact beyond argument—is likely to disturb the existing forces of social, religious and political governments, very subtle effort is used that it may be suppressed."

To the cooler enquirer into the evidence for the reality of psychic phenomena, Mr. Bradley's book would perhaps have greater appeal had he been more careful to restrain his enthusiasm—I will not call it bias—for an anti-war propaganda; for this motive appears frequently throughout the book. Yet we would not wish to find fault with his main thesis, which is well expressed in his first chapter.

"Materialism is death . . . all that is material in conception is still-born and abortive.

"This frail but devastating materialism has threatened the ruin of our civilization . . . it is a pitiable exhibition of mankind as an assembly of fools. It is bloody in every sense of the word. Its instinct is that of a primitive animal, and it is the enemy of learning and thought. The counteracting forces of higher intelligences will now protect the foolish herd . . . from destroying themselves . . . the phases through which mankind must pass are designed by higher powers. The will to shape his destiny is given to each man. That is the designed democracy of the gods. But when a material decadence threatens his existence, there comes an intervention."

Mr. Bradley obtained his first convincing experience with the American medium, George Valiantine, in June, 1923. "It was," he says, "as if we were leaving a theatre after a strange and wonderful play of realism had been performed; a play in which each character had flitted across the stage, perfectly drawn and clearly

defined, yet each touching some human chord, compelling our belief and kindling understanding. We were the shades and they the eternal realities ; on the stage we had seen a vision of the infinite truth."

Shortly afterwards the author came to England and became interested in the newspaper reports of the remarkable messages obtained by automatic writing through the hand of Mrs. Hester Travers Smith—messages purporting to come from Oscar Wilde. He also made the acquaintance of Mrs. Osborne Leonard, and gives a vivid account of his experiences with her and the proofs of identity which he obtained. With other public mediums he was not always so successful, and in the case of one well-known London practitioner a severe but undeserved trouncing is administered.

Mr. Bradley gives us a very full diary of his sittings with Mrs. Leonard, and with another lady, Mrs. A. V. E., with whom he had a sitting which he says was evidential in every conceivable detail and gave him information which linked up with that received from two other sources.

He is very sarcastic on the subject of the usual attitude of journalists towards the subject of Spiritualism, and exposes their levity and unfairness. These he exemplifies in his comments on Mr. Moseley's challenge in "John Bull" to Sir Arthur Conan Doyle, who, with other well-known people was inveigled to an alleged séance conducted by Mr. P. J. Selbit, a clever conjurer, the hoax being afterwards exploited by this newspaper, and by Messrs. Maskelyne and Devant, who engaged Mr. Selbit and billed him as the man who misled Sir Arthur Conan Doyle.

Mr. Bradley has done good work in emphasizing the contrast between the banal nature of the common type of spiritualistic enquiry and that higher and truly philosophical kernel of interest which lies in the philosophy of inspiration. The student, he says, finds it impossible to explain what gave Shakespeare the power to write his immortal verse ; why the music of Wagner and Beethoven takes characteristic form which can never die ; why Rubens and Michael Angelo should have exhibited to the world an art which is imperishable ; or whence came those brilliant flashes to the mind of Marconi, which enabled him to produce the material miracles which he, as discoverer, cannot consciously explain. We accept their works because the appeal is to the physical senses of sight and hearing, but beyond are the untold mysteries of the mind.

"The great writer is the medium of the flower of words and thought ; the great composer is the medium of the beauty of sound ; and the great painter is the medium of the joys of vision. If, beyond these, there is a mediumship through which it is possible to commune with all these senses in an even higher degree . . . surely that should be regarded as the greatest gift of all . . . but this gift is rare, and the power to guide has been given to few. Some of those to whom it has been given have been stoned by the crudely material and stupidly aggressive minds of low intelligence."

He realizes that psychic studies are in their infancy, and that genuine, fully-developed mediums are few, but he affirms his belief that there are tens of thousands of people possessing such faculties which are undeveloped or have been thwarted or knocked out in youth owing to the extraordinary fear and prejudice against the display of any abnormal faculty. The mistrustful attitude of sceptics he thinks to be largely the outcome of prejudice, and he sees no reason why the medium should not accept payment for genuine services, when the minister, who is the medium of religion ; or the painter, who is the medium of art ; is paid for his.

Some space is devoted to the phenomenon of direct voice and the gift of tongues as evidence in the communication in Welsh to Mr. Caradoc Evans ; and the third section of the book deals with the phenomena of automatic writing. Mr. Bradley speaks of the extraordinary rapidity with which such writing is produced. As an author, he can speak from experience as to the average rate of normal production. This was about five thousand words per week. He says that all will agree that to turn out two thousand sane words on a philosophical subject is a long day's work, but such philosophical essays, four of which are printed by him, appeared at the rate of two thousand words in thirty minutes or less—that is, something over four thousand words per hour.

These discourses claim to come from one "Johannes," a highly intellectual Jew who lived a short time before the Christian era, and who is Mrs. Travers Smith's habitual "control." "Johannes" claims in his communications a great regard for Christ, Whose teaching and spiritual philosophy remains until to-day unshakable, yet such is the evil force of man's materialism that this Jewish spirit says that no religion has ever been so utterly ruined as that taught by Him.

The various theories so loosely advanced by sceptics as an explanation of psychic phenomena, such as the telepathic or subconscious mind theory, are regarded by Mr. Bradley as valueless for the explanation of all the facts. It is, of course, now beginning to be apparent to most impartial investigators that such theories have been quite overworked, and their official exponents, of the S.P.R. and others, have sadly diminished their scientific prestige by their blind adherence to the formulæ which are nothing more than expressions of the unknown.

Altogether we may welcome Mr. Bradley's book as a courageous contribution towards a more spiritual view of human life and destiny.

"THE HEART OF A FATHER."

By a well-known Public Man. (Published by Allen & Unwin.

82 pages. Price 2s.)

THIS very touching and beautiful little book will make a wide appeal to all who have passed through the agony of losing a beloved and

loving child. Though published anonymously it is by a well-known and highly respected Minister, and testimony is borne by many who know him to his irreproachable honesty. It is only the preliminary to a large and more evidential volume which will probably bear the writer's name.

The whole earth and Heaven were darkened one day for the parents by the incomprehensible and sudden closing of this young and gifted life. Faith itself for a time was shaken; the New Testament had little to say of the future, and though the parents felt sure that so vivid a life could not be ended, they could not rest till they had deeper and more certain knowledge. Then suddenly, through a complete stranger, came a startling message, which said the child was living with a group of children in "Summerland"; and the message further said, "Ask the parents if he was known by his remarkable laughter and his wonderful eyes"—the very two things which marked him out while on earth. After that the parents were wakened in the night by his merry voice and at other times by a luminous cloud, once with their boy's radiant face in the centre. Other communications came to them, and finally they went to Mr. Hope, in Crewe, the well-known "spirit" photographer, with a packet of unopened plates specially marked by the makers. They were entire strangers to Mr. Hope, who asked no questions, but held, as always, a short religious service. The father opened the packet of plates and wrote his own name on each; and the plates only left his hand when put into the camera. He developed them himself. On some plates a mass of white matter appeared, on some an indistinct face that had evidently moved, but on three the spirit photograph—sharply defined—of the child they had so loved and lost clearly appeared. Later they heard—through a business man who had psychic gifts, who only knew they had lost a child but no details—how he had met his death, which had hitherto been a mystery to them: that he had fallen off a raft, and as he came up struck his head on the raft and sank. This accounted for a bruise they had noted and also for his being drowned, though he was a good swimmer. The same medium described the exact clothes he was wearing at the time and mentioned some of his friends by name; spoke of his watch and other details. "The new experience has transformed our lives. . . . Grief remains, but the grief is not at what has befallen *him*. . . . The Divine Man challenged death and won the fight. In that victory He won every other victory and made clear . . . that the Spirit World is the reality."

ROSA M. BARRETT.

"THE MYSTERY OF JOAN OF ARC."

By Leon Denis. Translated by Sir Arthur Conan Doyle. (John Murray. 7s. 6d.)

This translation of Leon Denis' story of the "Maid of France" appears at an opportune moment, and will instruct the many who have followed Shaw's play with appreciation, in the inner meaning of the heroine's life. Sir Arthur's translation is marked by sympathy with the subject, and know-

ledge of the influences at work upon her, making it possible to give to M. Denis' work a living touch that a translator without such knowledge, however faithful, could not supply. To revivify this life with our present knowledge of similar facts is an admirable achievement.

A previous writer on Joan's life, Quicherat, the greatest authority on the records relating to her, says: "Whether science can account for it or not, one is compelled none the less to accept the truth of her visions." M. Denis replies: "The new sciences can account for it, for all these phenomena which in those days were considered miraculous, can be clearly explained to-day by the laws of mediumship."

That it was a woman who was chosen to revive France's power is significant, for we have found so often that theirs is the finer attunement to the inner worlds. Sir Arthur fitly compares Joan's mission with that of Jesus, for, though framed in such different surroundings, she was actuated by similar faithfulness to her vision, to the very stake and in the fire, and at the same time preserved that sweetness and charity toward humanity which showed her truly a "Daughter of God."

"THE PROBLEM OF ATLANTIS."

By Lewis Spence. (Rider & Son. 10s. 6d. net.)

Mr. Lewis Spence's work on the ever interesting problem of the lost continent of Atlantis will be welcomed by many readers. His intention has been to gather together all the existing evidence, mythological, historical and modern, including results from geological and biological research, and place the matter on a more accurate basis, so that students will know the best and the worst that can be said for the hypothesis in which Mr. Spence himself firmly believes, that the wreck of Atlantis sleeps beneath the sea. Collateral evidences from Mexico, Peru, Egypt, Ireland and Brittany are all presented to the reader, and the book ends with the many stories of the "Flood" and "Deluge" which appear in the mythology of various countries. Whether these point to some great catastrophe such as is recorded in the story of Atlantis is a moot point, but corroborative stories from many lands provide for the true student of ancient history strong presumptive evidence as to a common and genuine source.

The author, who is an earnest student of all writings on Occultism and Folk Lore, wisely concludes: "Yet there is more, much more, than mere material proof to be considered in relation to such questions as that which we have been discussing. Atlantis sleeps beneath the seas. But not reason alone nor the apparatus of scholarship will in the end serve to probe her ancient mysteries. Men of insight have written of strange visions and of strange supernatural communications they have been vouchsafed regarding her pristine life. In many quarters these have been received with scorn. In some cases their content and testimony appear to me as highly improbable, having regard to the proven facts of science. But for my own part I would hasten to say that I am too ignorant of the powers of the human soul to weigh the evidence they present with justice and impartiality. Imagination, vision, if rightly interpreted and utilized, is one of the most powerful aids to historical and archaeological understanding; and the ability to cast an eagle glance down the avenues of the ages is, it seems to me, but one of the first steps in psychic progress."

In illustration of these sentiments we can well point to the valuable matter received regarding Glastonbury through Mr. Bligh Bond and his helpers.

"AMONG THE BRAHMINS AND THE PARIAHS."

By J. H. Sauter. Translated from the German.

(T. Fisher Unwin, Ltd. 10s. 6d. net.)

This work, translated by Bernard Miall, is a very readable account of the life of the writer who has spent many years in India, and who seems, through

a very remarkable knowledge of dialects, to have got very close to the feelings and experiences of the natives. Through a friendship with a native prince he had the entrée to feasts and rituals impossible otherwise for a Westerner to contact. All the varied life of the people passes under observation, more especially village life, where the existence of the people depends on the rain. Without it they, as well as the crops, wither and die, or are wiped out with disease. The Swami, the leper, the social outcasts, the Bandar Log or Monkey people, are all pictured vividly, and many of the beliefs and customs enumerated, bring us close to the intense psychic side of the natives. They are like children, a little thing will elate or will so depress them that life is not worth living, but withal there is a gentle seriousness which makes them very lovable. The writer leaves us with a feeling of his own sadness that he is separated by circumstances from India and her people, who, to him, speak more of home than the Europe in which he now dwells.

“AROMATICS AND THE SOUL: A STUDY OF SMELLS.”

By Dan McKenzie, M.D., F.R.C.S., Edinburgh.

(Edited, Wm. Heinemann, Ltd. 7s. 6d.)

This book, by a medical man, on a familiar but little known subject, the sense of smell, makes very pleasant and informative reading for the layman, and especially for psychic students who feel that the rough outer senses, little as we know of them, are the gateways to still finer perceptions, for psychics can smell psychically as well as see and hear and sense.

Dr. McKenzie acknowledges the ignorance of medical science upon the whole olfactory sense, and that all the theories are simply gropings after the real functioning of this most primitive faculty. In animals and in some insects it seems to be the predominant sense, but in civilized man it is a diminishing faculty, although in some individuals there is a surprisingly keen use of it on occasions.

One of the few who has dealt with the subject is the naturalist Mr. F. H. Hudson, whose book, “A Hind in Richmond Park,” gives many suggestive thoughts on the whole subject. Our particular interest in the book is that the sense is of such delicacy that it borders on the psychic, and that in saintly as well as psychic literature heavenly odours, wafts of incense and flowers, or even the actual materialization of scent in liquid form, as in the cases recorded of Stainton Moses and others, are not unknown. As against that, Mephistopheles and his followers have the reputation of bringing the evil smell of brimstone and sulphur; and in connection with evil conditions in so-called haunted houses vile smells have been reported.

Dr. McKenzie has a ready sense of humour, and the careful knowledge he has on the subject is well diluted with this and makes very agreeable reading.

“HEALING THOUGHTS.”

By Heather B. (L. N. Fowler & Co. 2s. 6d.)

This book, by the authoress of “Counsels from Heavenly Spheres,” is a series of meditations suitable for a group meeting for the use of the healing power, and would be found most useful for such as have no particular leader. The writer has a comprehensive view of the psychic and spiritual powers and their interblending, and never loses sight of the relation of these to the body and mind: “Study psychology to learn all you can of the psyche or soul; study metaphysics to learn all you can of the mind; study science to learn all you can of the wonderful creations of the Infinite; give still more time and thought to the higher and finer things of Spirit, and so build storey by storey a sound and stable edifice to carry the superstructure of spiritual and cosmic consciousness.”

"SILOUETTES OF SPIRIT LIFE."

Compiled by "Amicus." (Hutchinson & Co. 2s.)

Mr. Vale Owen points out in a foreword to this interesting little book that the reader will enjoy it or otherwise in so far as he can visualize another dimension, where those who are now minus the physical body may be carrying on a life of love and service or the reverse, as real to them as this earth life is to ourselves. Such has always been the claim through spirit communications, and Mr. Peckham, the trance medium through whose lips these and other simple and beautiful tales of life on the Other Side have been uttered, wisely asks his readers "not to limit the possibilities of the celestial life by our present experience."

"THE WONDER OF LOURDES: WHAT IT IS AND WHAT IT MEANS."

By John Oxenham. (Longmans, Green & Co. 1s. 6d. and 2s. 6d.)

We are glad to have this beautiful account of the wonderful pilgrimage centre, from the graceful and earnest pen of John Oxenham. His picture of the little village on the Pyrenees with its million visitors a year, their religious fervour, the high-hearted voluntary service of the helpers at the Baths, the faith of the sick and helpless who come or are brought in their thousands, are all sympathetically portrayed. No wonder that he asks, What does it all mean?

The vision of a girl began it, rather a dull girl, but when for eighteen times in three months in 1858 Bernadette Soubirous saw the "Lady of the Grotto" she became a new creature, and her ecstasy and her transformed appearance convinced the hundreds of onlookers that what she saw and communed with was real to her. She and her family made no fuss about it, nor would they take money from the visitors who flocked to Lourdes. Bernadette only spoke of it when closely questioned and some things she would not, or could not, relate at all. On the basis of this simplicity Lourdes has grown to its present position, and is to-day, as Oxenham, a Protestant, says: "A spiritual radioactive force which shoots its vitalizing sparks broadcast through a morally, mentally and spiritually darkened world."

Many of the cures are well verified, and particular care is given to the records which are open to any medical man. To those of us who study psychic facts there is no mystery, except the constant mystery that the psychic gift exercised so freely amongst many, should be ignored by those who laud Bernadette's visions as an almost unique occurrence. Joan of Arc had her "guides," so had the Fox sisters, and so have thousands of young girls and women and men, "guides" who have, through them, accomplished marvels of healing, who have informed and educated them, and have revealed hidden secrets, and driven, by these revelations, the fear of death from many a soul.

"The Wonder of Lourdes" is in every spot where the open vision of the psychic is used for true and holy ends, and that place too becomes "a quickener of souls, an exalter of hearts and minds, and a proved healer of bodies by means entirely unknown to medical science."

GENERAL COLLEGE INFORMATION.

THE College was opened on April 12th, 1920, as a centre of Instruction, Demonstration and Research in all that relates to the great subject of Psychic Science.

The promoters of the College are J. Hewat McKenzie (Hon. Principal) and Mrs. McKenzie (Hon. Secretary), who are wholly responsible for the organization and upkeep of the work. They have been practical students of the subject for twenty-four years, and Hewat McKenzie is the author of a widely read book, "Spirit Intercourse, its Theory and Practice" (Simpkin, Marshall).

Their united desire has long been to provide a suitable and well-equipped centre for the practical study of a great subject, which, at the present moment, and inevitably more so in the future, promises to exercise a profound and modifying influence upon science, religion and the general outlook of humanity. This desire has been partially realized by the establishment of the College, and it will be fully attained when the work grows and develops and the College becomes a recognized centre of study and experiment. Mr. and Mrs. McKenzie offer freely to members of the College all the experience gained during years of patient study and investigation in Great Britain, on the Continent and in America.

Psychic science, relating as it does to man's soul, or finer body, is so far but little understood by Western nations, and the forces which are studied under this title are capable, like other great natural powers, of being grossly misused. By wise instruction and guidance the College seeks to direct and use these forces for the good of mankind, and in this effort the promoters seek the hearty co-operation of the students and of all who visit the College.

More than any other subject perhaps, the study and practice of psychic science demands from its students a consistently ethical and generous spirit, for in dealing with occult forces and their development, both the virtues and the vices of humanity are intensified, and their influence exercised in a most subtle fashion. All therefore who propose to become earnest students are asked to keep this in view, and within the College, and especially in contact with the sensitives engaged for the work, to place a careful watch on both word and motive. This advice is tendered by experience, both in the interests of the individual and of the science as a whole.

THE AIM OF THE COLLEGE.

The aim of the College is not to enquire whether life continues beyond death, but to demonstrate that it does. Agnostics, sceptics, and believers are equally eligible for membership. The College will not attempt to deal with the religious implications of the subject, but will endeavour to study the subject scientifically. Any suggestions as to the plan of the work and study made by members will receive careful consideration.

Those who recognize the profound importance of the work and feel that they would like to assist financially, are invited to do so. Such assistance will be greatly appreciated, as, until the College is fully established the expenses are very heavy. It has been the general experience of the promoters of such work, both in this country and in the United States, that monetary help for research work has been sadly lacking. Considering the great importance of the subject to humanity, and the many who have been consoled and encouraged by psychic demonstrations, this complaint should not have to be made.

SPECIAL DONATIONS earmarked for particular purposes, such as research work, ministrations to the poor, bereaved or sick, the training of sensitives and scholarships for suitable students, will also be welcomed and will be placed in the charge of trustees.

Advantages of Full Membership (*see cover*).

The use of the College as a convenient centre both for town and country members for the serious study of psychic science under the very best possible conditions.

The free use of the Reading Rooms and current literature, and of the extensive Loan and Reference Library.

The opportunity to join classes for study and psychic development under competent instructors, and to attend demonstrations in all branches of phenomena available, at moderate fees, and under admirable conditions.

The privilege of being able to introduce friends (for whom members must be personally responsible) to such classes and demonstrations at an increased fee, and to be able to bring such to a centre which recommends the subject in every way—an important point with beginners.

Free attendance at all public clairvoyant demonstrations and some lectures.

Opportunity is afforded, as occasion arises, for qualified students to investigate various phases scientifically.

The College Quarterly, "Psychic Science," is sent free to Town and Country members.

The Hon. Sec. is available for consultation and advice any morning, or by appointment.

To **Country members** a free Catalogue and the use of the Library (monthly parcels free outward postage), and every attention when in Town, is given, so that the best use of a visit may be made. Advice by correspondence on matters of difficulty is always available.

Associate members can attend classes and public clairvoyance as members, and may have either the use of the library, **or** the College Quarterly sent free.

Foreign members have notices of College events and syllabuses, and the Quarterly Magazine free.

THE QUEST.

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